

Revealing the True Facts of Yazeed

The Incident of

KARBALA

and the Events that Followed



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Published by

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Durban, South Africa

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Foreword

By Hazrat Mufti Ebrahim Salejee (Daamat Barakaatuhu)

The incident of Karbala has always, throughout the centuries of Islam, been regarded as a sensitive topic of discussion. One will undoubtedly be correct in saying that this gruesome and tragic incident was among the greatest of trials and tribulations ever recorded in the annals of Islamic history. In every era of Islam, commencing from the golden era of Sahaabah until this day and age, the Ulama of the Ummah explained the great sacrifices which the Sahaabah, Taabi'een and the luminaries of Islam made for Deen. Among these sacrifices was the selfless sacrifice of Hazrat Husain رضي الله عنه and the Ahle Bayt at Karbala. The Ulama of the Ummah therefore explained the incident of Karbala with the primary aim of differentiating and distinguishing between the jamaat of haqq (group on the truth) and the jamaat of baatil (group on falsehood).

In this battle, Hazrat Husain رضي الله عنه, the beloved grandson of Rasulullah ﷺ, the Ahle Bayt (the blessed family of Rasulullah ﷺ) and his companions were brutally massacred and ruthlessly killed. They were the illustrious Sahaabah of Rasulullah ﷺ and through oppressing them one could only invite the divine curse and wrath of Allah Ta'ala on himself. Over and above their being Sahaabah, the fact that they were from the blessed family of Nabi ﷺ only intensified the crime in its severity and heinousness.

Though the incident of Karbala was most tragic and heart-breaking, Islam commands us, as Muslims, to maintain justice when dealing with this incident and other incidents of a similar nature. Islam strongly disapproves and completely condemns adopting the path of extremism in any matter. Hence we should neither adopt the path of the Shias nor the path of the Khawaarij, as both these deviant sects have gone to either extreme in dealing with the situation.

As far as the Shias are concerned, they surpass the limits of justice and moderation in extolling a few individuals of the Ahle Bayt while blatantly disregarding the rest. They regard these few individuals as their Imaams and afford them positions and statuses even higher than that of Ambiyaa علیہم السلام. This baseless belief and biased behaviour has caused them to ignore the great sacrifices made by the illustrious Sahaabah of Rasulullah ﷺ and other personalities from the family of Rasulullah ﷺ such as the martyrdom of Hazrat Hamzah رضي الله عنه, Hazrat Jafar Tayyaar رضي الله عنه, Hazrat Bilaal رضي الله عنه, Hazrat Sumayyah رضي الله عنها, Hazrat Umar رضي الله عنه, Hazrat Uthmaan رضي الله عنه

and others. Hence we find the Shias mourning the death of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ on the tenth of Muharram every year. Similarly, the attitude and mindset which they adopt regarding the Sahaabah is one of abuse and insult. They revile the Sahaabah and create the false impression in the minds of the masses that they were the cause of the death of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. They also hurl abuse against Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ and defame him as he was the one who had appointed his son, Yazeed, as the khaleefah after him.

On the other hand, we find that the path which the Khawaarij adopted is also a path of extremism. They regard Hazrat Husain's رَضِيَ اللَّهُ عَنْهُ seeking the khilaafat to be incorrect and impermissible, claiming that he was rebelling against the appointed khaleefah of the time. They in actual fact turned the entire situation around and reduced Hazrat Husain's رَضِيَ اللَّهُ عَنْهُ noble mission of upholding Deen to nothing but a political struggle which occurred between two parties, both fighting for dominance and leadership. As such, they argue saying, "How could Hazrat Husain رَضِيَ اللَّهُ عَنْهُ rise against the khaleefah of the time and oppose him? Such rebellion and defiance from Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and the Ahle Bayt could have only warranted the response they received through the army of Yazeed. It was thus permissible for Yazeed and his army to deal with this rebelling jamaat in the manner which they did as Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and his group wrongfully rose against the khaleefah of the time."

In adopting this stance, the Khawaarij have severed their allegiance to Rasulullah ﷺ and his blessed family and broken away from the jamaat of the Sahaabah رَضِيَ اللَّهُ عَنْهُ. They

degraded the position of Hazrat Husain رضي الله عنه and viewed him as an ordinary believer or rather, a politician. They ignored the fact that he is a Sahaabi and the beloved grandson of Rasulullah صلى الله عليه وسلم. Regarding Hazrat Hasan رضي الله عنه and Husain رضي الله عنه, Rasulullah صلى الله عليه وسلم said, “They are both my fragrant flowers whom I dearly love.”¹ Nabi صلى الله عليه وسلم had given the Ummah the glad tidings that Hazrat Hasan رضي الله عنه and Hazrat Husain رضي الله عنه will be the leaders of the youth in Jannah.² Similarly, Rasulullah صلى الله عليه وسلم, in his Mubaarak lifetime, prophesized that his beloved grandson, Hazrat Husain رضي الله عنه, would be ruthlessly massacred and killed unjustly by his Ummah.³

Through the Khawaarij holding the view that Hazrat Husain رضي الله عنه was on baatil and Yazeed was on haqq, they have broken away from the Ummah and adopted the path of extremism.

On the contrary, the path adopted by the Ahlus Sunnah wal Jamaa’ah is the path of justice and moderation. This was the very path that the Sahaabah رضي الله عنهم had treaded upon in dealing with the situation of Karbala and other similar incidents. We show our allegiance to Hazrat Husain رضي الله عنه as he was the beloved grandson of Rasulullah صلى الله عليه وسلم. However, we do not surpass the limits in our love for Hazrat Husain رضي الله عنه and the Ahle Bayt by running down Hazrat Mu’awiyah رضي الله عنه or the other Sahaabah رضي الله عنهم. Just as we love Hazrat Husain رضي الله عنه and have our allegiance to him as he was a Sahaabi and the beloved

¹ مجمع الزوائد رقم ١٥٠٧٤

² سنن الترمذی رقم ٣٧٨١

³ مجمع الزوائد رقم ١٥١١١

grandson of Rasulullah ﷺ, we similarly love Hazrat Mu'aawiyah رضي الله عنه and have our allegiance to him as he was a Sahaabi and the brother in-law of Rasulullah ﷺ. Nabi ﷺ married his sister Hazrat Ummu Habeebah رضي الله عنها، the mother of the Ummah. We acknowledge the high and esteemed position of Hazrat Mu'aawiyah رضي الله عنه in Deen and the special dua that Rasulullah ﷺ made for him. Nabi ﷺ said, “O Allah! Make Mu'aawiyah a guide for the Ummah and keep him on the path of guidance.”¹ Hazrat Mu'aawiyah رضي الله عنه appointed his son, Yazeed, as khaleefah after him with the hope that he will lead the Ummah correctly. He was neither aware of the sins that his son was involved in during his lifetime nor did he have knowledge of the evils and wrongs that his son would commit in the future.² Hence he cannot be held answerable and considered blameworthy for the problems that transpired after his demise.

When the topic of Yazeed bin Mu'aawiyah and his wrongs are discussed, people generally confine the discussion to the battle of Karbala. Many try to exonerate him of blame and prove his innocence by presenting the lame argument that he was neither present at the battlefield of Karbala nor did he issue any command to kill Hazrat Husain رضي الله عنه and the Ahle Bayt. Rather, it was his governor appointed over Kufah, Ubaidullah bin Ziyaad, who was responsible for the gruesome killing and ruthless massacre. However, after examining the biography of Yazeed, from the time he claimed the khilaafat until the end of his life,

¹ سنن الترمذى رقم ٣٨٤٢

² البداية والنهاية ٨/٨

one will realize that there is much more to this personality than just Karbala. One will find that Karbala aside, he was also responsible for the killing of thousands – among whom were Sahaabah and Taabi'een - during the three year eight month period of his khilaafat.

In the year 63 A.H. the Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم broke their pledge to Yazeed and turned against him. When Yazeed learnt of the Sahaabah and Taabieen breaking their pledge of allegiance to him, he became enraged and dispatched an army of twelve thousand soldiers under the command of Muslim bin Uqbah to march into Madeenah Munawwarah and punish those who had turned against him.¹ The extent of bloodshed and killing in the Mubaarak city of Rasulullah صل الله عليه وسلم was such that many wives of the Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم were widowed and their children orphaned. Certain reports have even set the number of women who were raped and impregnated by the army of Yazeed at one thousand.² When the army of Yazeed returned to Shaam, Yazeed was pleased with the news of their victory. Similarly, he was delighted when he learnt of the cruel manner in which they treated the people of Madeenah Munawwarah and the punishment they meted out to them. Such was his pleasure that he granted the leaders of this army positions close to himself.³

^١ وفاة الوفاء ٢٠٥/١

^٢ الكوكب الدربي ٨٠/٢ ، وفيات الأعيان ٢٧٦/٦

^٣ وفاة الوفاء ٢٥٩/١

After defeating the people of Madeenah Munawwarah, Yazeed issued the command for his army to wage war against Makkah Mukarramah and fight the army of Hazrat Abdullah bin Zubair رضي الله عنهما. Yazeed blatantly ignored all the Ahaadeeth in which Nabi ﷺ prohibited fighting in the precincts of the Haram and still commanded his army to fight in Makkah Mukarramah.¹

When Yazeed had written to his governor, Ubaidullah bin Ziyaad (the one responsible for the killing of Hazrat Husain رضي الله عنه at Karbala on behalf of Yazeed), commanding him to go to Makkah Mukarramah and lay siege to Hazrat Abdullah bin Zubair رضي الله عنهما, Ubaidullah bin Ziyaad refused and said, “By Allah! I will never carry out both evil acts for this faasiq! How can I both kill the grandson of Rasulullah ﷺ and wage war on the Ka’bah for him?”²

The news of the death of Yazeed reached Makkah Mukarramah on the 10th of Rabeeul Awwal in the year 64 A.H. while his army was fighting against the Sahaabah رضي الله عنهم and Taabi’een رضي الله عنهم of Makkah Mukarramah. Due to the news of Yazeed’s demise, the army of Yazeed was forced to retreat with failure.

This treatise has been prepared to explain the incidents and events that occurred during the reign of Yazeed as well as to reveal the mainstream view of the Sahaabah رضي الله عنهم, Taabi’een رضي الله عنهم and the luminaries of the various eras of Islam regarding Yazeed.

¹ البداية والنهاية / ١٣ / ٢٣٦

² البداية والنهاية / ٨ / ٢٢٢

May Allah Ta'ala reward the author, Moulana Zakariyya Makada Saheb who has prepared this treatise and may Allah Ta'ala accept this effort and make it a means of benefit for the Ummah.

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Introduction

All praise is due to Allah Ta'ala, the Master of the universe, and may His choicest blessings and peace descend upon His slave and messenger, the seal of prophethood, Sayyiduna Muhammad ﷺ, his beloved family, his illustrious companions and upon all those who tread upon the path of guidance until the Day of Judgment. Aameen.

In every era of Islam, commencing from the golden era of Rasulullah ﷺ until the end of the era of the Khulafaa-e-Raashideen, and continuing from their era right up to this day and age, throughout the centuries of Islam, there has always been a select group of Allah Ta'ala's servants who upheld the banner of Islam. They strove tirelessly for the cause of Deen, and fought selflessly in order to establish the command of Allah Ta'ala. They were prepared to undergo every form of sacrifice for the cause of Deen to the extent that they were even prepared to

lay down their lives if necessary. One such outstanding individual of this select group was the dear and beloved grandson of Rasulullah ﷺ, Hazrat Husain رضي الله عنه.

At a time when corruption was rife and fitnah widespread, when the servants of Allah Ta’ala were being oppressed and the Mubaarak Sunnah of Rasulullah ﷺ was being obliterated, Hazrat Husain رضي الله عنه rose against the superpower of the time and the forces of baatil. Despite knowing full well that his life and the lives of his family and companions were in imminent danger, he continued to struggle for the cause of haqq.

The mission of Hazrat Husain رضي الله عنه was one of establishing justice, removing tyranny, upholding the Sharee’ah and eliminating bid’ah. In a letter addressed to the people of Basrah he wrote:

وأنا أدعوكم إلى كتاب الله وسنة نبيه فإن السنة قد أُميتت وإن البدعة قد أحivist
فتسمعوا قولي وتطبعوا أمري فإن فعلتم أهدكم سبل الرشاد والسلام عليكم
ورحمة الله

“I invite you to uphold the Kitaab of Allah and the Sunnah of Rasulullah ﷺ for verily the Sunnah has been obliterated and innovations have been initiated and introduced. Listen to what I say to you and obey my instruction. If you do this, I will be able to guide you towards the path of guidance.”

It was hence with this intention and goal that he set out for Kufah. Unfortunately, the heart-breaking moments thereafter

ensued where he and his family, the Ahle Bayt, encountered the army of Yazeed who mercilessly and ruthlessly massacred them before their women and children at Karbala.

The killing of Hazrat Husain رضي الله عنه and the Ahle Bayt at Karbala and the events that had followed regarding the killing at Harrah and Makkah Mukarramah during the reign of Yazeed, wherein thousands of Sahaabah رضي الله عنه and Taabi'een رضي الله عنه were ruthlessly massacred and brutally killed, were among the greatest tragedies that have been recorded in the annals of Islam.

The luminaries of Islam, throughout the centuries, from the era of the Sahaabah رضي الله عنه and Taabi'een رضي الله عنه, condemned the evils and wrongs of Yazeed and regarded him a faasiq (an open sinner). After his demise, his pious and just son, Hazrat Mu'aawiyah bin Yazeed, addressed the people who appointed him as khaleefah after his father and said:

“As far as my father, Yazeed, is concerned, you are all aware of the injustice and atrocities for which he is responsible regarding the killing of Hazrat Husain رضي الله عنه and the Ahle Bayt. You are similarly well aware of the bloodshed that he caused in Madeenah Tayyibah and Makkah Mukarramah, where thousands, among whom were the Sahaabah and Taabi'een, were brutally massacred. As for myself, I do not wish to tread in the footsteps of my father. Hence I decline to accept this office of khilaafat on account of the fear that I may also fall into the same sins as my father.”¹

¹ الكوكب الدرني ، تاريخ الخميس لحسين بن محمد بن الحسن الدياري بكري المتوفى ٩٦٦هـ / ٢٨٠ ، النجوم الظاهرة في ملوك مصر والقاهرة ليوسف بن تغري بدري بن عبد الله الظاهري الحنفي ، أبو ٢٠١٢

During the reign of Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ لَهُ، a person in his presence spoke highly of Yazeed and referred to him using the title “Ameerul Mu’mineen”. Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ was greatly disturbed by this and immediately commanded that the man be meted twenty lashes. He then explained regarding Yazeed: “Such a person is not fit to be called by the title ‘Ameerul Mu’mineen’.”¹

When this was the opinion of Yazeed’s son and Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ regarding Yazeed – both of whom were from the Banu Umayyah dynasty, the family of Yazeed – then what doubt can one have regarding his condition? It is an accepted fact that people within the home generally have more information regarding the affairs of the people of the home.

Furthermore, from among the four Imaams of Fiqh, the statements of Hazrat Imaam Abu Haneefah رَحْمَةُ اللَّهِ لَهُ، Hazrat Imaam Maalik رَحْمَةُ اللَّهِ لَهُ and Hazrat Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ لَهُ are recorded wherein they condemned the evils and wrongs of Yazeed. It should be borne in mind that these great A’immah lived in an era which was closest to the era of the Sahaabah. The information that reached them was thus far more reliable and authentic than the information one will be able to source out in this day and age. The view they adopted in any issue conformed to the view of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi’een رَضِيَ اللَّهُ عَنْهُمْ. One can therefore safely say that their view was the mainstream view of

الخاسن ، جمال الدين المتوفى ١٦٥ / ١٩٨٧٤ ، البناء والتاريخ – المنسوب إلى أبي زيد البلخي المتوفى

٥٠٧

^١ تاريخ الخلفاء ص ٢٠٩ ، تهذيب التهذيب ٣١٥ / ١١

the Ummah. Added to this is the fact that the Ulama and luminaries of Deen, throughout the ages, held the very same view.

This treatise has been prepared based on a question that was received. The aim of this treatise is to explain the incidents and events that occurred during the reign of Yazeed as well as to reveal the mainstream view of the Sahaabah رضي الله عنهم, Taabi'een رحمه الله and the luminaries of the various eras of Islam regarding Yazeed. We make dua that Allah Ta'alaa accept this humble effort and make it a means of guiding the Ummah to the straight path. Aameen.

Question

I recently heard a lecture about Yazeed in which the following points were mentioned:

- Yazeed bin Mu'aawiyah was a pious and upright believer. Those who say that he was a faasiq (open sinner) have erred greatly.
- The negative aspects that have been reported in history regarding Yazeed are mainly propaganda of the Shias.
- We should not criticize and speak out against Yazeed because he was neither guilty of killing Hazrat Husain رضي الله عنه at Karbala nor was he guilty of the crimes that are attributed to him.
- It is reported that Rasulullah صلى الله عليه وسلم gave glad tidings of forgiveness to the second navy of Islam which was dispatched to Constantinople. Yazeed bin Mu'aawiyah was also present in that navy. Hence, based on this Hadeeth, Yazeed is also included in the glad tiding of forgivness given by Rasulullah صلى الله عليه وسلم.

I was always of the understanding that Yazeed was responsible for the killing of Hazrat Husain رضي الله عنه and the Ahle Bayt (the family of Rasulullah صلى الله عليه وسلم) at Karbala as well as the killings that took place in Madeenah Munawwarah and Makkah Mukarramah. This lecture has put me into great confusion. Could you please clarify this issue and inform me of the correct view?

Answer

Questions pertaining to this topic have been arriving for quite some time. However, it was always deemed unnecessary to delve into this discussion. The reason for not wishing to delve into it is that the discussion of whether Yazeed was a Muslim or kaafir is neither one related to our beliefs nor our actions. Neither our Imaan nor our Deeni actions depend on it. Hence, this type of discussion will not benefit one in his Deen or Dunya.

A similar question was once posed to Faqeehul Ummah, Hazrat Mufti Mahmood Hasan Gangohi رحمه اللہ. Due to the insistence of the person who posed the question, and perhaps to clear unnecessary confusion which could start spreading, Hazrat Mufti Saheb replied to the question. His opening paragraph, though, is very pertinent. He writes:

“The discussion of whether Yazeed was a Muslim or kaafir is neither one related to our beliefs nor our actions i.e. neither our Imaan nor our Deeni actions depend on it. Delving into this discussion is a waste of valuable time. The time we are blessed with from the side of Allah Ta’ala is an invaluable asset. To waste it and spend it in the pursuit of things that do not concern us (do not benefit us in the Dunya and the Aakhirah) is the height of ingratitude. Time cannot be recovered once lost and the

consequence of wasting time is very severe."(Fataawa Mahmoodiyyah 6/521)

From the abovementioned excerpt of the fatwa of Faqeehul Ummah, Hazrat Mufti Mahmood Hasan Gangohi رحمۃ اللہ علیہ, we understand that delving into this type of discussion and presenting it in public forums and venues is an effort which will not bring any good. Rather, it will create unnecessary doubts and confusion in the hearts of the masses. It is therefore unfortunate that this futile discussion is once again consuming the time and attention of the people.

However, since this has led to confusion spreading, it is now necessary to address the issue so that the haqq becomes clear to one and all. Through this answer, our aim is to clarify who was the cause for the killing of Hazrat Husain رضی اللہ عنہ and the Ahle Bayt at Karbala and who were the people responsible for the killing at Harrah (a place outside Madeenah Munawwarah) and in the Haram of Makkah Mukarramah where thousands of lives were taken - among which were Sahaabah رضی اللہ عنہم, Taabi'een and Tab'-e-Taabi'een رضی اللہ عنہم.

The details pertaining to the topic of the killing of Hazrat Husain رضی اللہ عنہ and the Ahle Bayt at Karbala and the events which followed during the reign of Yazeed have been discussed at length by the Muhibbin, Fuqaha, and pious predecessors of the past. We will outline the views of the Sahaabah, Taabi'een, Tab'e Taabi'een and Aslaaf (pious predecessors) as well as the views of some Akaabir (seniors) of the recent past so that the mainstream view of the Ummah throughout the ages of Islam becomes clear to the reader. Holding onto the views of the

overwhelming majority of Ulama and experts in any contentious issue is always the safest route. We will therefore confine ourselves to quoting their views.

A Fundamental Principle

At the outset, it is essential that a fundamental principle be clearly understood.

It is a unanimously accepted principle that in order for one to obtain guidance and arrive at the correct conclusion in any issue, one will have to refer to the experts and authorities of that field. If the issue relates to Fiqh, one will refer to the Fuqahaa (jurists) of his mazhab and will be obliged to follow their ruling as they are the experts in Fiqh. Hence, it will be unacceptable for him to follow the verdicts of the Muhadditheen in that issue (i.e. those Muhadditheen whose field is mainly Hadeeth) as they are not the authority in this field. Likewise, if the issue relates to Hadeeth, one will refer to the verdicts of the Muhadditheen as this issue falls within their jurisdiction. If one has to quote the statements of a Faqeeh (who is not an expert Muhaddith as well) in the arena of the Muhadditheen, his argument will be dismissed on the basis that the experts of this field do not recognise it. Accordingly, when any information relating to any science of Deen is received, it will have to first be referred to the experts of that respective field in order for its reliability and credibility to be ascertained.

People tend to fall into confusion and misunderstandings due to referring to unreliable or unauthentic sources. With regard to historical accounts and details, the first three eras of Islam were treated with extreme caution as they were the eras upon which the very structures of Deen rested. Hence special care was taken to ensure that the knowledge of Quraan and Hadeeth, as well as the various sciences relating to it, be preserved. Any information concerning the Sahaabah رضي الله عنهم or any report specifically relating to the first three eras of Islam was thoroughly scrutinized and x-rayed before it could be accepted and relied upon.

The scholars of Deen did not confine their efforts to preserving the knowledge of Deen (i.e. the Quraan and Ahaadeeth) alone. Instead, they even went to the extent of thoroughly examining the life of every narrator responsible for narrating the Ahaadeeth of Rasulullah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In this way, the Muhadditheen painstakingly preserved the profiles of thousands of narrators. If this was the level of caution they exercised when dealing with an ordinary narrator appearing in the chain of narrators who was responsible for narrating a few Ahaadeeth, one can well imagine the level of caution and care they would have exercised in regard to recording the important events that occurred during the first three eras of Islam – especially events pertaining to infamous personalities such as Yazeed!

Implying and giving the impression that the information regarding Yazeed (or the incident that took place at Karbala regarding the killing of Hazrat Husain رضي الله عنه) was factually wrong, or that all the information regarding these incidents was

transmitted through Shias alone is incorrect. The Muhadditheen and the scholars of Deen went to great lengths to present the profile of Yazeed and thus reveal his true position.

At the very outset, it should be borne in mind that every field has its principles and rules that have to be adhered to. Hence, when referring to issues pertaining to Aqaaid (beliefs) and Ahkaam (laws and injunctions), one will require sound narrations of the highest authenticity. However, in regard to narrations of taareekh (history), one will not require the same level of reliability that is required to prove Aqaaid or Ahkaam. Nevertheless, even in this field, one will need to refer to the statements of those personalities and historians who are recognised as authorities of the field. Furthermore, if one finds that the opinions and statements of Sahaabah, Taabi'een, Imaams and the recognised Ulama of the Deen who lived in that era or who were close to that era conform to the historical narrations reported, then this is a proof that the historical narrations are reliable and acceptable.

The discussion that will follow will – insha Allah – reveal the true facts about Yazeed. However, in order to get a clear understanding of the issue in question, the discussion will be divided into the following sections:

- A few pertinent historical events that occurred in the Islamic world before the appointment of Yazeed.
- A few pertinent historical events that occurred in the Islamic world after the appointment of Yazeed.
- The incident of Karbala and the events that led to it.

- The brutal killings and massacre of Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم at Harrah and Makkah Mukarramah.
- The views of the Sahaabah, Taabi'een and luminaries of the different eras of Islam regarding the true position of Yazeed in Deen.
- The Hadeeth of Constantinople.
- The view of the Ulama in regard to cursing Yazeed.

Chapter 1 - Historical Events Before the Appointment of Yazeed

The Demise of Hazrat Ali رضي الله عنه

After the assassination of Hazrat Ali رضي الله عنه by the Khawaarij (a deviated sect) in the 39th year after Hijrah, his son, Hazrat Hasan رضي الله عنه, took the reins of khilaafat. Six months later, in order to create peace among the Muslims, Hazrat Hasan رضي الله عنه handed the khilaafat over to Hazrat Mu'aawiyah رضي الله عنه. When handing over the khilaafat, they had both agreed that Hazrat Hasan رضي الله عنه would succeed Hazrat Mu'aawiyah رضي الله عنه as khaleefah after his demise. However, Hazrat Hasan رضي الله عنه passed away during the khilaafat of Hazrat Mu'aawiyah رضي الله عنه and the agreement of succession had thus fallen away.

After the demise of Hazrat Hasan رضي الله عنه, Hazrat Mugheerah bin Shu'bah رضي الله عنه, on one occasion, suggested to Hazrat Mu'aawiyah رضي الله عنه that he appoint his son, Yazeed, as khaleefah after him. Hazrat Mu'aawiyah رضي الله عنه, viewing the impressive achievements of Yazeed and the numerous occasions on which

he had proven his intelligence and capability to lead the army during warfare, considered him capable for managing the affairs of the khilaafat.¹

Hazrat Mu'aawiyah رضي الله عنه Calling the People to Pledge Allegiance

Ten years prior to his demise, in the 50th year after Hijrah, Hazrat Mu'aawiyah رضي الله عنه called the people of Shaam to pledge allegiance that they would accept his son, Yazeed, as the khaleefah after him. Hazrat Mu'aawiyah رضي الله عنه was the first person to appoint his son as khaleefah after him and also the first person to select the next khaleefah while still in good health. Hazrat Mu'aawiyah رضي الله عنه thereafter wrote to Marwaan, the governor of Madeenah Munawwarah, instructing him to take the pledges of the people (for the khilaafat of Yazeed after his demise). Marwaan therefore delivered a sermon while he was appointed over Hijaaz by Hazrat Mu'aawiyah رضي الله عنه and said,

إِنَّ اللَّهَ قَدْ أَرَى أَمِيرَ الْمُؤْمِنِينَ فِي وَلْدِهِ يَزِيدَ رَأِيَا حَسَنَا وَأَنْ يَسْتَخْلِفَهُ فَقَدْ
اسْتَخْلَفَ أَبُو بَكْرَ وَعُمَرَ وَفِي لَفْظِهِ : سَنَةُ أَبِي بَكْرٍ وَعُمَرٍ فَقَالَ عَبْدُ الرَّحْمَنِ بْنِ

¹ وكان رأي معاوية في الخلافة تقديم الفاضل في القوة والرأي والمعرفة على الفاضل في السبق إلى الإسلام والدين والعبادة فلهذا أطلق أنه أحق ورأي بن عمر بخلاف ذلك وأنه لا يباع للمضبوط إلا إذا خشي الفتنة ولهذا بایع بعد ذلك معاوية ثم ابنه يزيد وخليه عن نقض بيعته كما سيفاني في الفتنة وبایع بعد ذلك لعبد الملك بن مروان (فتح الباري ٤٦٧/٧)

أبي بكر : سنة هرقل و قيسار إن أبي بكر (وفي رواية : أبي بكر وعمر) و الله ما جعلها في أحد من ولده و لا أحد من أهل بيته ^١

“Verily Allah Ta’ala has shown Ameerul Mu’mineen, Hazrat Mu’aawiyah رضي الله عنه، the great potential of his son, Yazeed, and hence he has intended to appoint him as the khaleefah after him following the way of Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه.” On hearing this, Hazrat Abdur Rahmaan bin Abi Bakr Siddeeq (the son of Hazrat Abu Bakr Siddeeq رضي الله عنه) stood up and objected saying, “This is not the way of Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه.

Rather it is the way of Hercules and the way of Caesar.”

Hazrat Abdur Rahmaan رضي الله عنه explained to Marwaan: “You are taking pledges of allegiance from the people to accept Yazeed as khaleefah after the demise of his father and attributing this to Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه, whereas Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه neither appointed a khaleefah from their children nor from the rest of their family.” ²

^١ وأخرج البخاري و النسائي و ابن حاتم في تفسيره و اللفظ له من طرق أن مروان خطب بالمدينة و هو على الحجاز من قبل معاوية فقال : إن الله قد أرى أمير المؤمنين في ولده يزيد رأياً حسناً و أن يستخلفه فقد استخلف أبو بكر و عمر و في لفظ : سنة أبي بكر و عمر فقال عبد الرحمن بن أبي بكر : سنة هرقل و قيسار إن أبي بكر (وفي رواية : أبي بكر وعمر) و الله ما جعلها في أحد من ولده و لا أحد من أهل بيته (

تاریخ الخلفاء ص ٣٢٦)

^٢ تاریخ الخلفاء ص ٣٢٦ ، فتح الباری ٤٤٠/٨

Hazrat Mu'aawiyah رضي الله عنه Instructing Hazrat Abdullah bin Umar رضي الله عنهما to Pledge Allegiance

Hazrat Mu'aawiyah رضي الله عنه performed Hajj in the 51st year after Hijrah and took the pledges of allegiance for the khilaafat of his son, Yazeed. He then sent for Hazrat Abdullah bin Umar رضي الله عنهما. When Hazrat Abdullah bin Umar رضي الله عنهما arrived, Hazrat Mu'aawiyah رضي الله عنه recited the shahaadah and thereafter said:

يا ابن عمر إنك كنت تحدثني أنك لا تحب أن تبيت ليلة سوداء ليس عليك فيها أمير و إني أحذرك أن تشق عصا المسلمين أو تسعى في فساد ذات بينهم فحمد ابن عمر الله و أثني عليه ثم قال : أما بعد فإنه قد كان قبلك خلفاء لهم أبناء ليس ابني بخير من أبنائهم فلم يروا في أبنائهم ما رأيت في ابني و لكنهم اختاروا للMuslimين حيث علموا الخيار ^١

"O Ibnu Umar! You would tell me that you do not like to spend even a single dark night without having a leader to follow. (I therefore ask you to pledge allegiance to my son after my demise and) I caution you regarding sowing discord among the Muslims!" Hazrat Abdullah bin Umar رضي الله عنه praised Allah and then replied saying, "There were many khaleefahs before you who had sons. Your son is not better than their sons yet they did not see in their sons what you see in your son and they chose (a khaleefah) for the Muslims from people they knew to be good."

^١ تاريخ الخلفاء ص ٣٢٦

From the response of Hazrat Abdullaah bin Umar رضي الله عنهما, it is clearly understood that Hazrat Abdullaah bin Umar رضي الله عنهما did not see the level of piety and righteousness in Yazeed as was seen in the khulafaa before him or the Sahaabah رضي الله عنهم present at that time. If he had seen Yazeed to be a man of great piety and righteousness, he would have overlooked the fact that Yazeed was not a Sahaabi and would have readily accepted him as khaleefah. However, Hazrat Abdullaah bin Umar's رضي الله عنهما objecting in this manner shows that he himself did not regard Yazeed to be fit for khilaafat – more so when there were many other great Sahaabah رضي الله عنهم present at that time.

Apart from Hazrat Abdullaah bin Umar رضي الله عنهما not wishing to pledge allegiance to Yazeed during the life of Hazrat Mu'aawiyah رضي الله عنهما, there were also other Sahaabah رضي الله عنهم who refused to pledge allegiance to Yazeed. Among them were Hazrat Husain رضي الله عنهما, Hazrat Abdur Rahmaan bin Abi Bakr Siddeeq رضي الله عنهما, Hazrat Abdullaah bin Zubair رضي الله عنهما and Hazrat Abdullaah bin Abbaas رضي الله عنهما.

Among the reasons they gave for not wishing to pledge allegiance to Yazeed was that many considered Yazeed an unsuitable candidate for the post of khilaafat. Furthermore, the appointment of a son to the post of his father was not in conformity to the way of Islam.

Why did Hazrat Mu'aawiyah رضي الله عنه Wish to Appoint his Son Yazeed as Khaleefah After Him?

Hazrat Mu'aawiyah رضي الله عنه was an illustrious Sahaabi of Rasulullah صلى الله عليه وسلم and one of the rightly guided khulafaa of this Ummah after the era of the Khulafaa-e-Raashideen. He served Rasulullah صلی اللہ علیہ وسلم with full dedication and devotion during his Mubaarak lifetime and was among the select few who enjoyed the privilege of recording the wahi of the Quraan. He was the brother in-law of Rasulullah صلی اللہ علیہ وسلم as Rasulullah صلی اللہ علیہ وسلم had married his sister; Hazrat Ummu Habeebah رضي الله عنه, the mother of the Ummah. Apart from this, he received the special dua of Rasulullah صلی اللہ علیہ وسلم where Rasulullah صلی اللہ علیہ وسلم supplicated for him saying:

اللهم اجعله هادياً مهدياً واهد به

“O Allah! Make Mu'aawiyah a guide for the Ummah and keep him firm on guidance.”

Rasulullah صلی اللہ علیہ وسلم, in his Mubaarak Ahaadeeth, had also prophesized that he will lead the Ummah.²

¹ عن عبد الرحمن بن أبي عميرة وكان من أصحاب رسول الله صلى الله عليه وسلم : عن النبي صلى الله عليه وسلم أنه قال لمعاوية اللهم اجعله هادياً مهدياً واهد به (سنن الترمذى رقم ٣٨٤٢)

² عن سعيد بن عمرو بن العاص أن معاوية أخذ الإداوة بعد أبي هريرة يتبع رسول الله صلى الله عليه وسلم واشتكى أبو هريرة فبينا هو يوضئ رسول الله صلى الله عليه وسلم رفع رأسه إليه مرتين

With all the above to his credit, one can never imagine that his decision to appoint his son as khaleefah after him was based on wrong intentions and incorrect motives. Rather, viewing the extraordinary capability of his son, Yazeed, in warfare, he felt that he possessed the capability and potential to manage the office of khilaafat and to lead the Ummah. However, he was unaware of the evil habits of Yazeed and the wrongs he was involved in due to him committing the wrongs in private. It was only later on, after the demise of Hazrat Mu'aawiyah رضي الله عنه، that the true colours of Yazeed surfaced. Hence, Hazrat Mu'aawiyah رضي الله عنه will certainly be excused for the error in his judgment. The proof of this could be gauged from the dua he made to Allah Ta'ala regarding his nomination of Yazeed. Allaamah Ibnu Katheer رحمه الله narrates:

عن معاوية أنه قال يوما في خطبته: اللهم إن كنت تعلم أني وليته لانه فيما أراه
أهل لذلك فأتم له ما وليته، وإن كنت ولته لاني أحبه فلا تتم له ما ولته^١

*Hazrat Mu'aawiyah رضي الله عنه once made the following dua in his khutbah:
“O Allah! If you know that I appointed Yazeed as I see him to be capable
and worthy of the position then completely grant him the position to*

وهو يتوضأ فقال : " يا معاوية إن وليت أمرا فاتق الله واعدل ". قال : فما زلت أظن أني مبتلى بعمل لقول
رسول الله صلى الله عليه وسلم حق ابتليت .

رواه أحمد وهو مرسل رجال الصحيح رواه أبو يعلى عن سعيد عن معاوية فوصله ورجاله رجال

الصحيح (بجمع الزوائد رقم ٨٩٥٢)

١ البداية والنهاية ٨/٨٣

which I have appointed him, and if you know that I appointed him out of love for him then do not grant him the position.”

Why Were the Senior Sahaabah رضي الله عنهم Reluctant to Pledge Allegiance to Yazeed?

On the other hand, the reluctance of the senior Sahaabah of Rasulullah ﷺ who did not wish to pledge allegiance to Yazeed in the lifetime of his father or later on, was due to them not finding the level of piety and righteousness within him as was seen in the lives of the previous khulafaa and the Sahaabah رضي الله عنهم who were present at that time. These Sahaabah رضي الله عنهم felt that Yazeed was unworthy and incapable of managing the affairs of khilaafat. Appointing an unworthy person to the post of khilaafat would lead to corruption and fitnah spreading in the Ummah. If they were to pledge allegiance to him despite them knowing that he was unworthy for the post of khilaafat, they would be held accountable in the court of Allah Ta’ala. They therefore desisted from pledging allegiance to him. Their fears became a reality before the world when Yazeed became responsible for the killing of thousands at Harrah and in the sacred Haram of Makkah Mukarramah (the details of which will be mentioned later on).

Chapter 2 - Historical Events After the Appointment of Yazeed

Yazeed Claiming Khilaafat

Hazrat Mu'aawiyah رضي الله عنه passed away in the 60th year after Hijrah at the age of 78. After his demise, Yazeed claimed khilaafat and began forcing the people to pledge allegiance to him. Yazeed feared that if Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنه were to refuse to pledge allegiance to him, then others would also refuse to pledge allegiance as they were regarded as the seniors of the Ummah. He thus sent a small letter, which was the size of a rat's ear, to the governor of Madeenah Munawwarah with the following instruction:

فخذ حسينا وعبد الله بن عمر وعبد الله بن الزبير بالبيعة أخذنا شديدا ليست فيه
رخصة حتى يبايعوا والسلام^١

"Immediately seize Hazrat Husain رضي الله عنه, Hazrat Abdullah bin Umar رضي الله عنهما and Hazrat Abdullah bin Zubair رضي الله عنهما subjecting them to severity and roughness, without any consideration, until they are forced to pledge allegiance."

The Governor of Madeenah Munawwarah Receiving the Letter of Yazeed

When the governor of Madeenah Munawwarah received the letter of Yazeed, he sent a messenger to summon Hazrat Abdullah bin Zubair رضي الله عنهما and Hazrat Husain رضي الله عنه who were both, at that time, in the Musjid. When they realised that Hazrat Mu'aawiyah رضي الله عنه had passed away and they were being summoned so that they would be forced to pledge allegiance at the hands of Yazeed, they fled to Makkah Mukarramah. Hazrat Abdullah bin Umar رضي الله عنهما and Hazrat Abdullah bin Abbaas رضي الله عنهما were in Makkah Mukarramah at that time and were unaware of the demise of Hazrat Mu'aawiyah رضي الله عنه. Unaware of what had transpired, they departed from Makkah Mukarramah returning to Madeenah Munawwarah. En route to Madeenah Munawwarah, they met Hazrat Husain رضي الله عنه and Hazrat

^١ وكتب إليه في صحيفة كأنها أذن الفارة: أما بعد فخذ حسينا وعبد الله بن عمر وعبد الله بن الزبير بالبيعة أخذنا شديدا ليست فيه رخصة حتى يبايعوا والسلام (البداية والنهاية ١٤٩/٨)

Abdullah bin Zubair رضي الله عنهما from whom they enquired regarding the condition of the people in Madeenah Munawwarah. Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنهما informed them that Hazrat Mu'aawiyah رضي الله عنه had passed away and that the governor of Madeenah Munawwarah was taking pledges of allegiance from the people for Yazeed. They both expressed their disapproval of pledging allegiance to Yazeed and on account of their unwillingness to take the pledge, they were forced to leave Madeenah Munawwarah in order to take sanctuary in the Haram as they feared for their lives. Hazrat Abdullah bin Umar رضي الله عنهما immediately responded saying:

اتقى الله ولا تفرقوا بين جماعة المسلمين^١

“I caution you both against doing any action through which you become the cause for creating discord among the Muslims.”

When Hazrat Abdullah bin Umar رضي الله عنهما reached Madeenah Munawwarah, the governor sent a message to him instructing him to pledge allegiance at the hands of Yazeed. Hazrat Abdullah bin Umar رضي الله عنهما refused to pledge allegiance and said:

إذا بايع الناس فلم يبق غيري بايعد^٢

“When all the people have pledged allegiance and only I remain, then I will pledge allegiance.”

^١ البداية والنهاية / ٨ / ١٥٠

^٢ البداية والنهاية / ٨ / ١٥٠

Hazrat Abdullah bin Umar رضي الله عنهما Cautioning Hazrat Husain رضي الله عنهما and Hazrat Abdullah bin Zubair رضي الله عنهما

Hazrat Abdullah bin Umar رضي الله عنهما was a Sahaabi who was renowned for exercising extreme caution in matters that could lead to fitnah. Hence his cautioning Hazrat Husain رضي الله عنهما and Hazrat Abdullah bin Zubair رضي الله عنهما in this way was not on account of him being pleased with Yazeed; rather it was due to the fear that fitnah would break out in the Ummah. The proof for this is that when Yazeed became the khaleefah, Hazrat Abdullah bin Umar رضي الله عنهما made the following statement:

إِنْ كَانَ خَيْرًا رَضِينَا وَإِنْ كَانَ شَرًا صَبَرْنَا^١

“If he is righteous, we will be grateful and if he is a trial, we will be patient.”

A further proof to establish that Hazrat Abdullah bin Umar رضي الله عنهما was not pleased with Yazeed is that upon him reaching Madeenah Munawwarah, when the governor of Madeenah Munawwarah approached him on behalf of Yazeed to pledge allegiance, he refused and said, “When all the people have pledged allegiance and only I remain, then I will pledge allegiance.” Had he been wholeheartedly pleased with Yazeed, there would have been no reason for him to decline at the first instance, though he and Hazrat Abdullah bin Abbaas رضي الله عنهما both

^١المصنف لابن أبي شيبة رقم ٣١٢١٦

later pledged allegiance to Yazeed after seeing the people pledging allegiance to him and realizing that they could not defeat him.

Yazeed Dispatching his Troops to Makkah Mukarramah against Hazrat Abdullah bin Zubair رضي الله عنهما

Yazeed bin Mu'aawiyah then dismissed the governor of Madeenah Munawwarah, Waleed bin Utbah, as he was too lenient with the people, and replaced him with the governor of Makkah Mukarramah, Amr bin Sa'eed bin Aas. When Amr came to Madeenah Munawwarah, he appointed Amr bin Zubair, the brother of Hazrat Abdullah bin Zubair رضي الله عنهما, as head of the police force. In his new role as head of the police force, Amr bin Zubair immediately began to persecute and lash all the supporters of Hazrat Abdullah bin Zubair رضي الله عنهما so that they would pledge allegiance to Yazeed. Such was the extent of his persecution that he even lashed his own brother, Munzir bin Zubair, as well as other eminent and notable personalities of Madeenah Munawwarah.

Yazeed then wrote to Amr bin Sa'eed, instructing him to prepare an army to go to Makkah Mukarramah and deal with Hazrat Abdullah bin Zubair رضي الله عنهما.

Yazeed, in his instructions, insisted that Hazrat Abdullah bin Zubair رضي الله عنهما was not to be spared – even if he offered to pledge

allegiance to Yazeed – and that he was, at all costs, to be chained and dragged in person before Yazeed.¹

Hishaam bin Urwah narrates the following from his father:

إِنَّ يَزِيدَ بْنَ مَعَاوِيَةَ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الزَّبَرِ إِنِّي قَدْ بَعَثْتُ إِلَيْكَ بِسَلِسْلَةِ مِنْ
فَضْلَةٍ وَقِيدٍ مِنْ ذَهَبٍ وَجَامِعَةٍ مِنْ فَضْلَةٍ وَحَلْفَتُ لِتَأْتِينِي فِي ذَلِكَ قَالَ : فَأَلْقَى
الْكِتَابَ وَقَالَ :

وَلَا أَلِينٌ لِغَيْرِ الْحَقِّ أَمْلَأُ
حَتَّى يَلِينَ لِضَرِسِ الْمَاضِ الْحَرِّ²

Yazeed wrote to Hazrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ saying, “I have sent a chain of silver, fetters of gold and shackles of silver to you and I have sworn an oath that you will definitely be brought to me bound in them (the chain, fetters and shackles).” After receiving and reading the letter, Hazrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ threw it down and said, “I will not relent to the extent of even a fingertip for that which is against haqq until the hard stone becomes soft under the molar of the person chewing it.” (i.e. since this is not possible, I will never surrender to Yazeed.)

Yazeed also personally appointed Amr bin Zubair as the head of this army. Amr bin Zubair, out of his hatred for his brother, Hazrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ, had specifically requested to be appointed to this position saying, “You will not find anybody who will be more destructive against him than myself.”

¹ جمع النوائذ رقم ١٢٠٨٣ ، حاكم رقم ٦٣٣٧ ، فتح الباري ٤ / ٥٥-٥٠ ، البداية والنهاية ٨/١٥١

² حاكم رقم ٦٣٣٧ سكت عنه النهي في التلخيص.

On learning of Yazeed's intention to have an army march on Makkah Mukarramah, Hazrat Abu Shuraih Khuzaa'i رضي الله عنه، a Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، came to Amr bin Sa'eed and objected. He quoted the Hadeeth of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he had mentioned:

إِن مَكَةَ حَرَمَهَا اللَّهُ وَلَمْ يَحْرِمْهَا النَّاسُ فَلَا يَجْلِلُ لَامِرَئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفَكَ بِهَا دَمًا وَلَا يَعْضُدَ بِهَا شَجَرَةً إِنَّ أَحَدَ تَرْحَصَ لِقَتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا : إِنَّ اللَّهَ قَدْ أَذْنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ وَإِنَّا أَذْنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ ثُمَّ عَادَتْ حَرَمَتَهَا الْيَوْمُ كَحَرَمَتْهَا بِالْأَمْسِ وَلِيَلْغُ الشَّاهِدُ الْغَائِبُ^١

"It is Allah who made Makkah Mukarramah a sanctuary, not people. It is thus not permissible for any person who has Imaan in Allah and the last day to either shed blood in Makkah Mukarramah or cut its trees. If anybody attempts to justify fighting in Makkah Mukarramah by mentioning that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself had fought in Makkah Mukarramah, then tell him, 'Allah had permitted it for His Rasool, not for you. Allah had only permitted me to fight in Makkah Mukarramah for a short period of the day. Its sanctity has thus today returned as it was yesterday. All present should convey this to those who are absent.'"

^١ عن أبي شريح أنه قال لعمرو بن سعيد وهو يبعث البعوث إلى مكة : اذن لي أيها الأمير أحدهنث قوله قولاً قام به النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الغد من يوم الفتح سمعته أذناني ووعاه قلي وأبصرته عيناي حين تكلم به: حمد الله وأثنى عليه ثم قال : إن مكة حرمها الله ولم يحرمها الناس فلا يجلل لامير يؤمن بالله واليوم الآخر أن يسفك بها دما ولا يعضد بها شجرة فإن أحد ترخص لقتال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فيها فقولوا : إن الله قد أذن لرسوله ولم يأذن لكم وإنما أذن لي فيها ساعة من نهار ثم عادت حرمتها اليوم كحرمتها بالأمس وليلغ الشاهد الغائب فقيل لأبي شريح ما قال عمرو قال : أنا أعلم منك يا أبويا شريح لا يعذر عاصيا ولا فارا بدم ولا فارا بخرية (صحيح البخاري رقم ١٠٤)

After Hazrat Abu Shuraih رضي الله عنه explained this to the governor, Amr bin Sa'eed, somebody came to him and asked, "How did Amr bin Sa'eed respond?" Hazrat Abu Shuraih رضي الله عنه replied that Amr bin Sa'eed had retorted saying, "O Abu Shuraih! I know more than you regarding this! The Haram does not grant sanctuary to a person who is disobedient, or fleeing due to killing someone, or fleeing due to being involved in theft."

Marwaan bin Hakam also approached Amr bin Sa'eed and objected to him carrying out this instruction of Yazeed as this was violating the sanctity of the Haram. His objection, however, fell on deaf ears as Amr bin Zubair turned and retorted, "By Allah! Against the objections of all displeased, we will definitely wage war against him (i.e. Hazrat Abdullaah bin Zubair رضي الله عنه) – even if he is within the Ka'bah itself!"

The army of Amr bin Zubair then marched on Makkah Mukarramah in order to carry out their sinister mission and eventually battled the army of Makkah Mukarramah. However, Allah Ta'ala protected the army of Makkah Mukarramah and the army of Amr bin Zubair was defeated.¹

At the time of the demise of Hazrat Mu'aawiyah رضي الله عنه, Yazeed was only 34 years of age. Despite him knowing full well that he was not a Sahaabi and he was in the midst of great Sahaabah رضي الله عنهم, he did not show any regard and respect to the Sahaabah of Rasulullah صل الله عليه وسلم. The only concern he had was to secure the position of leadership for himself. Anyone who

¹فتح الباري ٤ / ٥١ ، البداية والنهاية ٨ / ١٥١

opposed him or stood up against him was ruthlessly dealt with by the sword.

Yazeed not Sending the Muslims for Jihaad

When Yazeed became the ruler, the first announcement he made to the people in his sermon was:

وقال لهم في خطبته هذه : وإن معاوية كان يغزكم في البحر وإنني لست حاملا أحدا من المسلمين في البحر وإن معاوية كان يشتيكم بأرض الروم ولست مشتيا أحدا بأرض الروم وإن معاوية كان يخرج لكم العطاء أثلاثا وأنا أجمعه لكم كله
قال : فافتراق الناس عنه وهم لا يفضلون عليه أحدا ^١

“O people, my father Hazrat Mu'aawiyah رضي الله عنه used to send the Muslims to engage in naval warfare. I will not send any Muslim to fight at sea. My father, Hazrat Mu'aawiyah رضي الله عنه, would send you to wage jihaad against the Romans. I will never send you to fight against them. Similarly, my father, Hazrat Mu'aawiyah رضي الله عنه, would give you your allowance in three instalments. I will give it to you all at once.” (When the people heard Yazeed announce that they would receive all their allowance at once and would not be sent to fight in jihaad against the Romans, they became very pleased with him) They dispersed from his gathering in the condition that they did not equate anybody to him.

Yazeed secured the support of the masses through giving them wealth and not sending them in jihaad. Hence, there was very little jihaad against the kuffaar during the reign of Yazeed. The majority of the armies that were dispatched were against the Muslims. In the 61st year after Hijrah he dispatched his armies against Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and the Ahle Bayt at Karbala. In the 63rd year after Hijrah he dispatched his armies against the Sahaabah رَضِيَ اللَّهُ عَنْهُ and Taabi'een رَحْمَةً لِلَّهِ of Madeenah Munawwarah and in the 64th year after Hijrah he dispatched his armies against Hazrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ and the Sahaabah رَضِيَ اللَّهُ عَنْهُ and Taabi'een رَحْمَةً لِلَّهِ of Makkah Mukarramah. The details of these battles will be explained later on.

The Mission of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ to Remove the Tyranny and Oppression of Yazeed and his Governors

Many people in Kufah were displeased with Yazeed after he claimed the khilaafat and began forcing the people to pledge allegiance to him. They began writing letters to Hazrat Husain رَضِيَ اللَّهُ عَنْهُ informing him of the condition in Kufah and the evils of Yazeed and his governors.

When Hazrat Husain رَضِيَ اللَّهُ عَنْهُ learnt of the wrongs and evils taking place in Kufah through Yazeed and his governors, he became greatly perturbed and concerned. Among the numerous letters that reached him were the letters written by the Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Hazrat Sulaimaan bin Surad رَضِيَ اللَّهُ عَنْهُ, who was, at that time, situated in Kufah. Hazrat Sulaimaan bin Surad

وَهُنَّا كُفَّارٌ وَلَا يَعْلَمُونَ ﴿١٣﴾ and the people of Kufah, in their letters, expressed their displeasure and unhappiness with Yazeed being the khaleefah on account of his wrongs. They thus requested him to come to Kufah so that they could pledge allegiance at his hands and thereby end the tyranny and oppression. Hazrat Husain رَضِيَ اللَّهُ عَنْهُ did not act on impulse. Rather, he sent his cousin, Muslim bin Aqeel رَحْمَةُ اللَّهِ لَهُ، to Kufah to verify the information and to confirm whether the people of Kufah were prepared to pledge allegiance to him.

When Muslim bin Aqeel رَحْمَةُ اللَّهِ لَهُ reached Kufah, he ascertained that the information was indeed true and that the people really did wish to pledge allegiance to Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. Accordingly, Hazrat Husain رَضِيَ اللَّهُ عَنْهُ instructed Muslim bin Aqeel رَحْمَةُ اللَّهِ لَهُ to accept bay'at from the people on his behalf. Muslim bin Aqeel رَحْمَةُ اللَّهِ لَهُ began accepting people for bay'at until thousands of people entered into the bay'at of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. Hazrat Husain رَضِيَ اللَّهُ عَنْهُ thereafter decided to set out for Kufah with a group of the Ahle Bayt in order to establish justice in the land and wipe out the oppression and tyranny of the evil doers.

It can be clearly seen from the letters of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ that his mission was one of establishing the haqq and opposing evil and tyranny.

Hazrat Husain رَضِيَ اللَّهُ عَنْهُ had written a letter to the people of Basrah saying:

وأنا أدعوكم إلى كتاب الله وسنة نبيه فإن السنة قد أمتت وإن البدعة قد أحبت
فتسمعوا قولي وتطيعوا أمري فإن فعلتم أهدكم سبيل الرشاد والسلام عليكم
ورحمة الله^١

"I invite you to uphold the Kitaab of Allah and the Sunnah of Rasulullah ﷺ for verily the Sunnah has been obliterated and innovations have been initiated and introduced. Listen to what I say to you and obey my instruction. If you do this, I will be able to guide you towards the path of guidance."

The Love and Support of Sahaabah رضي الله عنهم and the People of Hijaaz for Hazrat Husain رضي الله عنه

Many people were displeased and unhappy with Yazeed after the demise of Hazrat Mu'aawiyah رضي الله عنه. Hence many Sahaabah رضي الله عنهم together with the people of Hijaaz and the people of Kufah wished to pledge allegiance at the hands of Hazrat Husain رضي الله عنه. The following narration of Al-Kaamil reveals the deep sentiments and emotions of the Sahaabah رضي الله عنهم and the people of Hijaaz.

Allaamah Ibnu Atheer رحمه الله narrates:

Hazrat Abdullah bin Abbaas رضي الله عنهما came to Hazrat Husain رضي الله عنه and said, "Rumours have spread among the people that you intend going to Iraq (Kufah, Basrah and the surrounding

^١ البداية والنهاية / ٨

areas). Tell me, what is it that you intend doing?" Hazrat Husain رضي الله عنه replied, "I have decided to depart in the course of these two days insha-Allah." Hazrat Ibnu Abbaas رضي الله عنه then exclaimed, "I ask Allah to save you from that! May Allah have mercy on you! Tell me, are you going to a people who have already killed their governor, gained control of their land and expelled their enemies from it? If they have indeed already done all of this then go to them by all means. However, if they have merely invited you whilst their leader (Yazeed) still rules over them with an iron fist and his men are spread throughout the land then they have, in reality, invited you for war. I fear that they will beguile you, belie you, oppose you, forsake you and ultimately, they will be sent to fight against you after which you will find them to be the most harsh and cruel of people against you." Hazrat Husain رضي الله عنه replied, "I will make istikhaarah to Allah Ta'ala and see what transpires."

Hazrat Abdullah bin Zubair رضي الله عنهما Offering Support...

Hazrat Abdullah bin Abbaas رضي الله عنه then left after which Hazrat Abdullah bin Zubair رضي الله عنه approached Hazrat Husain رضي الله عنه. When they had spoken for some time, Hazrat Abdullah bin Zubair رضي الله عنه said, "I do not know why we have left these people and held ourselves back from them whereas we are the sons of the Muhaajireen and we are the rightful successors to the khilaafat, not them. Tell me, what is it that you intend?" Hazrat Husain رضي الله عنه replied, "I am deliberating going to Kufah. My

group of followers in Kufah together with the leaders and nobles have written letters to me. I will now make istikhaarah to Allah.” Hazrat Abdullah bin Zubair رضي الله عنهما responded, “I would not turn away from Kufah if I had a group of followers in it as you do.” Hazrat Abdullah bin Zubair رضي الله عنهما then clarified his statement and further showed his support for Hazrat Husain رضي الله عنه saying, “If you remain in Hijaaz and decide to claim khilaafat here then we will not oppose you but will rather assist you, pledge allegiance at your hands and wish well for you.” Hazrat Husain رضي الله عنه replied, “My father had told me that Hijaaz has a ram. Through the people killing it, the sanctity of Hijaaz and the Haram will be violated. I do not wish to be that ram” (i.e. I do not wish to be that ram which will be killed in the Haram, thereby becoming the means of bloodshed taking place in the Haram. So I have decided to set out to Iraq (Kufah) and if I am killed, I will be killed out of the precincts of the Haram). Hazrat Abdullah bin Zubair رضي الله عنه thereupon said to him, “I feel that you should therefore remain in Hijaaz and give me the responsibility of going to Kufah on your behalf. In this case, we will make you our khaleefah and you will be followed, not disobeyed.” Hazrat Husain رضي الله عنه responded, “I do not wish this either” (i.e. I do not desire to become the khaleefah). They thereafter spoke to one another in secret until Hazrat Husain رضي الله عنه turned to those who were also present and asked, “Do you know what he (Hazrat Abdullah bin Zubair رضي الله عنهما) is saying?” the people replied, “May Allah sacrifice us for you! We do not know.” Hazrat Husain رضي الله عنه replied, “He is telling me to stay in this Musjid (Haram of Makkah) so that he can go out to Kufah for me and gather the

people to pledge allegiance to me. By the oath of Allah! For me to be killed one hand span out of the Musjid (Haram of Makkah) is more beloved to me than for me to be killed in it and for me to be killed two hand spans out of the Musjid (Haram of Makkah) is more beloved to me than to be killed when I am out of it by only one hand span. By the oath of Allah! Even if I were in the burrow of some creature, they would ensure that they pull me out so that they can use me to achieve their own ends (i.e. they will ensure that I pledge allegiance to them or I am killed so that I am not an impediment for them enforcing their wrongs). By the oath of Allah! They will most definitely surpass the bounds in going against me just as the Jews surpassed the bounds of their holy day, Saturday.”

Hazrat Abdullah bin Abbaas رضي الله عنهما advises Hazrat Husain رضي الله عنه ...

Hazrat Abdullah bin Abbaas رضي الله عنهما then came to Hazrat Husain رضي الله عنه, either that same evening or the next day, and said to him, “O my cousin! Although I may seem to be patient, I am not actually patient as I fear that you will be destroyed and meet your end by heading in the direction you intend. The people of Iraq (Kufah, Basrah and the surrounding areas) cannot be trusted. I advise you not to go near them. Remain in this land as you are the leader of all the people of Hijaaz. If the people of Iraq (Kufah, Basrah and the surrounding areas) sincerely want you, as they claim they do, then write to them and command them to first banish their governor and enemies from the land. Only go to

them once they have accomplished this. If you are absolutely determined to leave Hijaaz, then I advise you to go to Yemen as it has many valleys and forts, it is a vast land and your father has his group of followers there. Stay there so that you will be able to remain away from the people in safety while corresponding with them and sending your deputies to invite people to you. If you do this, I have hope that you will achieve what you wish with safety and comfort.” Hazrat Husain رضي الله عنه replied, “O my cousin! By the oath of Allah! I know that you wish well for me and have love for me. However, I have decided and I am determined to leave the Haram (for Iraq).” Hazrat Ibnu Abbaas رضي الله عنه replied, “If you are determined to go, then I advise you not to take your womenfolk and children along with you as I fear that you will be murdered as Hazrat Uthmaan رضي الله عنه was murdered – with his womenfolk and family witnessing the scene.”¹

From the abovementioned narration, we clearly understand that the purpose of Hazrat Husain رضي الله عنه setting out for Kufah was to remove the oppression and tyranny. His purpose was not to seek the khilaafat for himself. Had he intended the khilaafat, he would have first accepted the pledge of allegiance from the people of Hijaaz as they all loved him and were supportive of him becoming the khaleefah.

What was the Purpose of Hazrat Husain رضي الله عنه Setting out for Kufah?

Some Ulama, the likes of Hazrat Shah Abdul Azeez Dehlawi رحمه الله and Hazrat Mufti Mahmood Saheb Gangohi رحمه الله, held the opinion that the purpose for Hazrat Husain رضي الله عنه setting out for Kufah was not to seek the khilaafat.^۱ Instead, his purpose was to remove oppression and tyranny and establish justice. This can be clearly understood from the letters he wrote to the people of Basrah and Kufah. Addressing the people of Basrah he said:

وأنا أدعوكم إلى كتاب الله وسنة نبيه فإن السنة قد أمتت وإن البدعة قد أحبت
فتسمعوا قولي وتطيعوا أمري فإن فعلتم أهدكم سبيل الرشاد والسلام عليكم
ورحمة الله ^۲

“I invite you to uphold the Kitaab of Allah and the Sunnah of Rasulullah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ for verily the Sunnah has been obliterated and innovations have been initiated and introduced. Listen to what I say to you and obey my instruction. If you do this, I will be able to guide you towards the path of guidance.”

There is no authentic narration which clearly states that Hazrat Husain رضي الله عنه desired the khilaafat for himself. In fact, we have seen in the abovementioned narration that Hazrat Husain رضي الله عنه

^۱ البداية والنهاية ۱۶۰/۸

had himself stated that he did not intend becoming the khaleefah.

In his sermon before the battle of Karbala, Hazrat Husain رَضِيَ اللَّهُ عَنْهُ addressed the people saying that the Ahle Bayt (the family of Rasulullah ﷺ) and the Banu Haashim were more worthy of the khilaafat than Yazeed. The words of his sermon are as follows:

أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنْ تَتَقَوَّلُوا اللَّهَ وَتَعْرِفُوا الْحَقَّ لِأَهْلِهِ يَكْنَى أَرْضَى اللَّهِ وَنَحْنُ أَهْلُ الْبَيْتِ أُولَئِكَ الْأُمَّرُ مَنْ هُؤُلَاءِ الْمُدْعَىْنَ مَا لَيْسَ لَهُمْ وَالسَّائِرُونَ فِيهِمْ بِالْجُورِ وَالْعُدُوْنَ إِنْ أَنْتُمْ كَرِهُنَا وَجَهْلُتُمْ حَقَنَا وَكَانَ رَأْيُكُمْ غَيْرُ مَا أَنْتُنَى بِهِ كِتَابُكُمْ وَرَسْلُكُمْ انْصَرَفْتُ عَنْكُمْ^١

O people! If you fear Allah and know that the right (to rule) belongs to those who are worthy of it, it will be more pleasing to Allah. We, the Ahle Bayt, are more deserving and worthy of being entrusted with this affair (the khilaafat) than these people who lay claim to that which is not rightfully theirs and strive to spread oppression and enmity among you. If you dislike us, ignore our right and if your opinions are different to those expressed by your letters, I will return to where I have come from and I will leave you.

Even in this sermon, we do not find clear mention being made by Hazrat Husain رَضِيَ اللَّهُ عَنْهُ that he intended the khilaafat for himself. Rather, his intention was to establish the khilaafat by entrusting it to one who was worthy of it. The pledge which Hazrat Muslim

^١ الكامل في التاريخ / ٣

bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى took from the people of Kufah was not a pledge of khilaafat but was rather a pledge to support Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى in removing tyranny and upholding justice. Had Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى taken the pledge of khilaafat for himself, he would have first accepted bay'at from the people of Makkah Mukarramah who were willing to pledge bay'at at his hands before he left for Kufah.

The Opinion of Hazrat Moulana Habibur Rahmaan A'azami رَحْمَةُ اللَّهِ تَعَالَى

On the other hand, other Ulama, the likes of Hazrat Moulana Habibur Rahmaan A'azami رَحْمَةُ اللَّهِ تَعَالَى, held the opinion that the purpose for Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى setting out for Kufah was to seek the khilaafat.¹ He had cited certain narrations wherein Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ and other Sahaabah advised Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى against trying to wrest the khilaafat from the hands of Yazeed and the Banu Umayyah.

All these narrations, however, do not form sufficient proof to establish that Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى had desired the khilaafat for himself. The reason is that these narrations could be understood to mean that the Sahaabah رَضِيَ اللَّهُ عَنْهُ feared over the life of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى and thus explained to him that though his intention of establishing a just khilaafat was noble, however in trying to fulfil his goal in establishing justice in the land and entrusting the khilaafat to those who are worthy of it, he will be

viewed as a person who is seeking the khilaafat for himself and will thus be opposed and killed.

It should be borne in mind that even if it is supposedly accepted that the purpose of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ setting out for Kufah was to seek the khilaafat for himself; then too it was undoubtedly permissible for him to do so as he was a Sahaabi and the grandson of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Apart from this, the people did not even regard any of the other Sahaabah رَجُلَيْنِ اللَّهِ عَنْهُمَا present at that time to be his equal – let alone Yazeed who was not a Sahaabi. There is thus no doubt that he was more worthy of the khilaafat than Yazeed.

Allaamah Ibnu Katheer رَجُلَيْنِ اللَّهِ عَنْهُمَا stated the following:

بَلِ النَّاسُ إِنَّمَا مِيلُهُمْ إِلَى الْحَسِينِ لَا نَهُ السَّيِّدُ الْكَبِيرُ، وَابْنُ بَنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَيْسَ عَلَى وَجْهِ الْأَرْضِ يَوْمَئِذٍ أَحَدٌ يُسَامِيهِ وَلَا يُسَاوِيهِ، وَلَكِنَّ الدُّولَةَ الْيَزِيدِيَّةَ كَانَتْ كُلُّهَا تَنَاوِيَهُ^١

“Rather, the inclination of the people was entirely towards Hazrat Husain رَضِيَ اللَّهُ عَنْهُ as he was the great Sayyid, the grandson of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There was nobody on the surface of the earth at that time who could equal or match him in greatness. The entire government and force of Yazeed, however, were soaked in enmity for him.”

Furthermore, since the khilaafat of Yazeed had not yet been established as many people of Makkah Mukarramah, Kufah, Basrah, etc, had not yet pledged allegiance to him, it was

^١ البداية والنهاية / ٨ / ١٥٤

permissible for Hazrat Husain رضي الله عنه to seek the khilaafat. Hence, Hazrat Husain رضي الله عنه did not oppose the Ahaadeeth of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which prohibit going against the khaleefah of the time. This can be easily understood from the fact that had the khilaafat of Yazeed been established, the Sahaabah رضي الله عنهم would have neither supported Hazrat Husain رضي الله عنه nor encouraged him to establish his own khilaafat in Makkah Mukarramah. Similarly, they would not have offered to go to Kufah on his behalf. Rather, they would have clearly explained to him that the cause for which he was setting out was haraam as he was opposing the khaleefah who had already secured the unanimous support of the Muslims. As far as those Sahaabah رضي الله عنهم who tried to prevent him from going are concerned, they did not do so because they regarded his setting out to be impermissible. Rather, they advised him against going as they feared harm befalling him and the Ahle Bayt from the side of Yazeed and his people.

Hazrat Husain رضي الله عنه meeting Farazdaq, the Poet, on the way to Kufah

When Hazrat Husain رضي الله عنه met Farazdaq, the poet, he informed him that he intended going to Kufah and said:

الله الأَمْر يَفْعُل مَا يَشَاء وَكُلُّ يَوْمٍ رَبِّنَا فِي شَأْنٍ إِنْ نَزَّلَ الْقَضَاء بِمَا نَحْبَبْ فَنَحْمَدُ اللَّهَ عَلَيْ نِعْمَائِهِ وَهُوَ الْمُسْتَعْنَى عَلَيْ أَدَاءِ الشَّكْرِ وَإِنْ حَالَ الْقَضَاء دُونَ الرَّجَاء فَلَمْ

يعد من كان الحق نيته والتقوى سريته^١

All affairs are only in the control of Allah. He does as He pleases and every day, Allah is in a new splendour. If fate conforms to what we desire then we will be grateful and praise Allah for His favours and make dua to Him to assist us to fulfill the haqq of gratitude and thanks. If fate turns against what we intended, then the one whose intention is to uphold justice and his inner condition is of piety and righteousness, he will never be in error.

When Farazdaq the poet, later met Hazrat Abdullah bin Amr رضي الله عنهما, Hazrat Abdullah bin Amr رضي الله عنهما urged him to join Hazrat Husain رضي الله عنه in his struggle to uphold the haqq. After narrating this incident, Allaamah Zahabi رحمه الله says:

هذا يدل على تصويب عبد الله بن عمرو للحسين في مسirه وهو رأي ابن الزبير
وجماعة من الصحابة شهدوا الحرة^٢

"This shows that Hazrat Abdullah bin Amr رضي الله عنهما regarded the mission of Hazrat Husain رضي الله عنه in setting out for Kufah to be correct. This was also the view Hazrat Abdullah bin Zubair رضي الله عنهما and many other Sahaabah رضي الله عنهم who were present (in Madeenah Munawwarah) and witnessed the killing at Harrah."

^١ الكامل في التاريخ ١٠٧/٣ ، البداية والنهاية ١٦٨/٨

^٢ سير أعلام النبلاء ٤١١/٤

How did the Sahaabah رضي الله عنهم Respond to the Wrongs of Yazeed

The historian, Ibnu Khaldoon, writes:

When it was seen that the condition of Yazeed was one of fisq (immorality and blatant, open sinning), there was, regarding him, a difference of opinion among the Sahaabah رضي الله عنهم. It is important to note that the difference of opinion was not regarding whether or not Yazeed was a faasiq, because his fisq, at this point, was not something that still needed to be proven or verified. The difference of opinion was regarding the manner in which they should deal with this faasiq. There was therefore one group of Sahaabah رضي الله عنهم who were of the view that they should rise against Yazeed and break the pledges of allegiance due to his immoral ways and open sinning. This group followed the stance of Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنه who did not pledge from the very beginning. There was a second group of Sahaabah رضي الله عنهم who were against the idea of an uprising. They were not against it because they had any doubts or reservations regarding Yazeed being a faasiq. Rather, they were not in favour of an uprising because they knew it would result in fighting, fitnah and bloodshed. It was due to this very fear that this group of Sahaabah رضي الله عنهم avoided rising against Yazeed and instead engaged in making dua for his guidance and for the Muslims to be saved from him. The view of both groups of Sahaabah رضي الله عنهم was based on ijtihaad and it is impermissible for

anyone to speak out against them. May Allah grant us the ability to follow them – Aameen.¹

The Sermons of Hazrat Husain رضي الله عنه Before Arriving at Karbala

While travelling to Kufah, Hazrat Husain رضي الله عنه encountered the army of Hurr bin Yazeed Tameemi which consisted of a thousand horsemen. Hurr had been instructed to bring Hazrat Husain رضي الله عنه to Ubaidullah bin Ziyaad in Kufah.

Hazrat Husain رضي الله عنه delivered three sermons to Hurr bin Yazeed and the people of Kufah who had arrived in his army.

In his first sermon, Hazrat Husain رضي الله عنه said:

أيها الناس إنما معدنة إلى الله وإليكم إني لم آتكم حتى أتنبئكم برسلكم أن
أقدم إلينا فليس لنا إمام لعل الله أن يجعلنا بك على الهدي فقد جئتكم فإن

¹ وعرض هنا أمور تدعو الضرورة إلى بيان الحق فيها فالاول منها ما حدث في يزيد من الفسق أيام حلفه فإذاك أن تظن بمعاوية رضي الله عنه أنه علم ذلك من يزيد فإنه أعدل من ذلك وأفضل بل كان يعذله أيام حياته في سماع الغناء وبنهاد عنه وهو أقل من ذلك وكانت مذاهبهم فيه مختلفة وما حدث في يزيد ما حدث من الفسق اختلف الصحابة حيث ذكر في شأنه فمنهم من رأى الخروج عليه ونقض بيته من أجل ذلك كما فعل الحسين وعبد الله بن الزبير رضي الله عنهم ومن اتبعهما في ذلك ومنهم من أباه لما فيه من إثارة الفتنة وكثرة القتل مع العجز عن الوفاء به لأن شوكة يزيد يومئذ هي عصابةبني أمية وجمهور أهل الحل والعقد من قريش وتستتبع عصبية مضر أجمع وهي أعظم من كل شوكة ولا تطاق مقاومتهم فأقصروا عن يزيد بسبب ذلك وأقاموا على الدعاء بمجاشه والراحة منه وهذا كان شأن جهور المسلمين والكل مجتهدون ولا ينكر على أحد من الفريقيين فمقاصدهم في البر وتحري الحق معروفة وفقنا الله للالقاء بهم (تاريخ ابن خلدون ٢١٢/١)

تعطوني ما اطمئن إليه من عهودكم اقدم مصركم وإن لم تفعلوا أو كنتم بمقدمي
كارهين انصرفت عنكم إلى المكان الذي أقبلت منه

O people! I present my reason (for coming here) before Allah and thereafter before yourselves. I only came to you after receiving your letters which stated, “Come to us! We have no Imaam (just leader)! Perhaps Allah will make you the means for us coming onto guidance!” It is on account of these letters that I came to you. If you fulfill your pledges which you made to me and I feel confident (regarding your loyalty), I will come to your city. If you do not fulfil your promises and dislike that I have come, I will return from where I have come.

In his second sermon, Hazrat Husain رضي الله عنه said:

أيها الناس فإنكم إن تتقوا الله وترغبوا الحق لأهله يكن أرضي الله ونحن أهل البيت
أولى بولاية هذا الأمر من هؤلاء المدعين ما ليس لهم والسائرين فيكم بالجور
والعدوان فإن أنتم كرهتمونا وجهلتم حقنا وكان رأيكم غير ما أنتني به كتبكم
ورسلكم انصرفت عنكم

O people! If you fear Allah and know that the right (to rule) belongs to those who are worthy of it, it will be more pleasing to Allah. We, the Ahle Bayt, are more deserving and worthy of being entrusted with this affair (the khilaafat) than these people who lay claim to that which is not rightfully theirs and strive to spread oppression and enmity among you. If you dislike us, ignore our right and if your opinions are different to those expressed by your letters, I will return to where I have come from and I will leave you.

In his third sermon, Hazrat Husain رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَامٌ said:

أيها الناس إن رسول الله قال من رأى سلطانا جائرا مستحلا حرم الله ناكثا لعهد الله مخالف لسنة رسول الله يعمل في عباد الله بالإثم والعدوان فلم يغير ما عليه بفعل ولا قول كان حقا علي الله أن يدخله مدخله ألا وإن هؤلاء قد لزموا طاعة الشيطان وتركوا طاعة الرحمن وأظهروا الفساد وعطلوا الحدود واستأثروا بالفيء وأحلوا حرام الله وحرموا حلاله وأنا أحق من غيري وقد أتنني كتبكم ورسلكم بيعتكم وأنكم لا تسلموني ولا تخذلوني فإن أقمتم علي بيعتكم تصيبوا رشدكم وأنا الحسين بن علي ابن فاطمة بنت رسول الله نفسي مع نفسكم وأهلي مع أهلكم فلكم في أسوة وإن لم تغسلوا ونقضتم عهدي وخلعتم بيعتي فلعمري ما هي لكم بكثير لقد فعلتموها بأبي وأخي وابن عمي مسلم بن عقيل والمغرور من أغتر بكم فحظركم أحطأتم ونصيبركم ضيعتم ومن انكث فإما ينكث علي نفسه وسيغny الله عنكم والسلام

O people! Rasulullah ﷺ said, “Whoever sees a ruler who is oppressing, making halaal what Allah has made haraam, breaking the pledge of Allah, opposing the Sunnah of Rasulullah ﷺ and dealing with the servants of Allah in a sinful, oppressive manner, yet neither physically nor verbally tries to change the evil and wrong which he sees, Allah makes it incumbent on Himself to enter him into the place which he deserves to enter (punishment).” Alas! These people have committed themselves to obeying Shaitaan and have left the obedience of Rahmaan. They have caused and spread corruption, abandoned the hudood (Islamic corporal punishments), adopted favouritism in distributing the booty, made halaal what Allah has made haraam and

made haraam what Allah has made halaal. I (coming from the family of Rasulullah ﷺ), have the most right and responsibility to change these affairs and correct them. Your letters had continuously come to me and your messengers had given me the assurance of your pledges to me. Similarly, your messengers had given me assurance that you would not hand me over to the enemy and forsake me. If you fulfill the pledges you made to me, you will have done what is correct. I am Husain, the son of Ali رضي الله عنه and the son of Faatimah رضي الله عنها who was the daughter of Rasulullah ﷺ. I am with you and my family is with your family (as we all share the brotherhood of Islam). If you do not do this and break your promises and pledges to me, it will not be unexpected as you did the same thing to my father, brother and cousin, Muslim bin Aqeel. Deceived indeed is the one who is deceived by you. You have made a grave mistake by which you have lost your share and you have destroyed your lot (of reward in the Hereafter).

فَمَنْ تَكَثَّ فِإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ^١

“Whoever violates his oath does so to his own peril.”

Allah will soon take revenge from you on my behalf. Was salaam.

The Final Sermon of Hazrat Husain

رضي الله عنه

When the army of Yazeed arrived in opposition of Hazrat Husain رضي الله عنه and he was convinced that they were going to fight him,

^١ الكامل في التاريخ ١١١/٣

he stood among his people, praised Allah Ta'ala and then delivered the following sermon:

إنه قد نزل من الأمر ما قد ترون وإن الدنيا قد تغيرت وتنكرت وأدبر معروفها
واستمرت جدا فلم يبق منها إلا صيابة الإناء وحسيس عيش كالمرعى
الوبيل ألا ترون أن الحق لا يعمل به وأن الباطل لا يتناهى عنه ليرغب المؤمن في
لقاء الله حقا فإني لا أرى الموت إلا شهادة ولا الحياة مع الظالمين إلا بـ¹

Affairs have deteriorated into the state which you now see before you. The world has changed and become alien to us. The good of the world has turned its back and hastened away until so little remained of it that it could be compared to the residue that remains in a utensil after drinking. Living life, in the absence of goodness, is like grazing in a pasture the grass of which cannot be digested. Do you not see that the haqq is no longer upheld and that falsehood is no longer shunned? A believer should desire to meet Allah. I view death to be nothing but martyrdom and living with oppressors to be nothing but a crime.

¹ تاريخ الطبرى ٢٢٩/٦

Chapter 3 - The Incident of Karbala

Ammaar bin Mu'aawiyah Zahabi رَحْمَةُ اللَّهِ لَهُ says that he asked Hazrat Abu Ja'far, Muhammad bin Ali bin Husain رَحْمَةُ اللَّهِ لَهُ, to explain the events which led to the killing of Hazrat Husain رَحْمَةُ اللَّهِ لَهُ to him together with explaining the manner in which Hazrat Husain رَحْمَةُ اللَّهِ لَهُ was killed. He requested him to describe the details of the events as if he was witnessing the scenes unfold before him. In reply, Hazrat Muhammad bin Ali bin Husain رَحْمَةُ اللَّهِ لَهُ narrated the following:

At the time of the demise of Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ لَهُ, the governor of Madeenah Munawwarah was Waleed bin Utbah bin Abi Sufyaan. On receiving the news of Hazrat Mu'aawiyah's رَحْمَةُ اللَّهِ لَهُ demise, he immediately sent a message to Hazrat Husain رَحْمَةُ اللَّهِ لَهُ instructing him to come and give his pledge of allegiance to Yazeed that very night. In reply, Hazrat Husain رَحْمَةُ اللَّهِ لَهُ asked the governor to be kind and grant him some respite to which the governor agreed. Hazrat Husain رَحْمَةُ اللَّهِ لَهُ thereafter departed from Madeenah Munawwarah and proceeded to Makkah Mukarramah. Once in Makkah Mukarramah, Hazrat Husain رَحْمَةُ اللَّهِ لَهُ began to receive letters from the people of Kufah which said, "We have

reserved ourselves for you (to pledge allegiance at your hands) to the extent that we do not attend the jumu'ah of our governor. Come to us."

Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى Entering Kufah...

At that time, the governor of Kufah was Hazrat Nu'maan bin Basheer Ansaari رَحْمَةُ اللَّهِ تَعَالَى. After reading the letters, Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى sent his cousin, Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى, to Kufah and instructed him saying, "Go to Kufah and see if what they have written to me is true or not. If it is true, I will respond and come to them." Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى thereafter travelled to Madeenah Munawwarah where he hired two guides to take him to Kufah. En route to Kufah, however, the guides lost the path due to which one of them passed away of thirst. When Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى eventually reached Kufah, he took up residence with a man named Awsajah.

As soon as the people of Kufah received the news of his arrival, they began flocking to him and giving him their pledges of allegiance until approximately twelve thousand people had given him their pledges. At that point, one of the supporters of Yazeed bin Mu'aawiyah approached Hazrat Nu'maan bin Basheer رَحْمَةُ اللَّهِ تَعَالَى and said, "You are either weak or want to be perceived as weak. This land is being spoilt!" (i.e. do something to stop the people from pledging allegiance to Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى). Hazrat Nu'maan bin Basheer رَحْمَةُ اللَّهِ تَعَالَى responded saying, "That I be a weak servant in the obedience of Allah is beloved to me rather than for

me to be strong but in the disobedience of Allah (i.e. I do not wish to punish these people and be guilty in the sight of Allah Ta’ala). I am not going to be the one to tear the veil (expose what is happening and thus become the means of bloodshed).” Dissatisfied with the response of the governor, this person next wrote a letter describing the revolution in Kufah and sent it directly to Yazeed.

Yazeed Ordering the Murder of Hazrat Muslim bin Aqeel رَحْمَةُ اللّٰهِ...

When Yazeed received and read the letter, he summoned the freed slave of his late father, Hazrat Mu’aawiyah رَحْمَةُ اللّٰهِ عَنْهُ, and consulted him regarding Kufah and its current affairs. The freed slave advised him to replace the present governor of Kufah, Hazrat Nu’maan bin Basheer رَحْمَةُ اللّٰهِ عَنْهُ, with Ubaidullah bin Ziyaad. He commanded that Ubaidullah bin Ziyaad go to Kufah as its new governor in order to solve the problem. He also said, “The only person who can gain control of Kufah is Ubaidullah bin Ziyaad.” It so happened that prior to this, Yazeed had become angry with Ubaidullah bin Ziyaad and had already decided to dismiss him from his current position as governor of Basrah. However, on the advice of the freed slave of Hazrat Mu’aawiyah رَحْمَةُ اللّٰهِ عَنْهُ, he wrote to Ubaidullah bin Ziyaad expressing his happiness with him and informing him that he had added Kufah to the area under his rule. He then instructed Ubaidullah bin Ziyaad to search for Hazrat Muslim bin Aqeel رَحْمَةُ اللّٰهِ عَنْهُ (the cousin of Hazrat Husain رَحْمَةُ اللّٰهِ عَنْهُ) and to kill him if he managed to lay his hands on him.

Ubaidullah bin Ziyaad entering Kufah...

After reading the letter of Yazeed, Ubaidullah bin Ziyaad set out for Kufah with a group of Basrah's leaders. On reaching Kufah, he covered himself with a scarf and entered after which he moved through Kufah greeting its people. Every single person he greeted replied to his greeting with the same words, "wa 'alaikas salaam! O son of Rasulullah ﷺ!" as the people of Kufah could not see beyond the scarf and thus thought that he was Hazrat Husain رضي الله عنه who had finally arrived. When Hazrat Muslim bin Aqeel رضي الله عنه learnt of Ubaidullah bin Ziyaad's arrival in Kufah, he relocated from the premises of Awsajah to the home of Haani bin Urwah Al-Muraadi.

Ubaidullah bin Ziyaad next went to the palace and called a freed slave of his to whom he handed three thousand dirhams and gave the following instruction, "Go out and ask the people regarding the man to whom the people of Kufah have given their pledges of allegiance. When you find out where he is, go to him and tell him that you are from Hims. Thereafter hand him the money and pledge allegiance at his hands." Following the instruction of Ubaidullah bin Ziyaad, the freed slave continued enquiring until he was eventually directed to an old man who was in charge of seeing to people who arrived to pledge allegiance. When the freed slave told him that he had come from Hims to pledge allegiance, the old man remarked, "It pleases me that Allah has guided you and saddens me that our affair is not

yet established and stable.” The old man then ushered him into the presence of Hazrat Muslim bin Aqeel رَضِيَ اللَّهُ تَعَالَى عَنْهُ at whose hands he pledged allegiance and to whom he handed the three thousand dirhams. Having learnt the location of Hazrat Muslim bin Aqeel رَضِيَ اللَّهُ تَعَالَى عَنْهُ, the freed slave now returned to Ubaidullah bin Ziyaad.

Haani bin Urwah being Summoned...

Now that Ubaidullah bin Ziyaad knew that Hazrat Muslim bin Aqeel رَضِيَ اللَّهُ تَعَالَى عَنْهُ was at the home of Haani, he began to ask the leaders of Kufah, “What is the matter with Haani bin Urwah? Why has he not come to pay his respects to me?” Muhammad bin Ash’ath thus went to Haani bin Urwah with a group of Kufah’s leaders and found him in the doorway of his home. After meeting him, he said, “The governor has made mention of you and remarked over your delay in paying respect to him. Go to him immediately.” Haani was thus compelled to ride with them and shortly arrived in the presence of Ubaidullah bin Ziyaad.

When Haani greeted Ubaidullah, Ubaidullah asked him, “O Haani! Where is Muslim bin Aqeel?” Haani replied, “I do not know.” Ubaidullah then called the freed slave who had, just recently, come to the house of Haani and pledged allegiance. When Haani saw the freed slave, he realized that he had been caught and became distressed. He began pleading with Ubaidullah saying, “O Governor! By the oath of Allah! I did not call Muslim bin Aqeel to my home! He came of his own accord and forced himself onto me!” Ubaidullah bin Ziyaad instructed

his men to bring Haani closer. Haani desperately tried to further excuse himself but Ubaidullah was adamant that Haani should be brought closer to him. When they dragged Haani closer, he struck him with a stick and ordered his imprisonment.

When the people of Haani learnt of what had transpired, they began to crowd at the door of the palace in protest. On hearing the clamor at the door, Ubaidullah turned to Qaadhi Shuraih and said, "Go out and tell them that I have only detained him in order to question him regarding Muslim bin Aqeel and assure them that he has not fallen prey to any harm from my side." Qaadhi Shuraih did as instructed and the people, on hearing his announcement, dispersed in due course.

The People of Kufah Abandoning Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ...

When Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ received information of what had happened to Haani, he called for his supporters in Kufah. Forty thousand people responded to his call after which they all rode out together. In order to regain control over Kufah and quell the spirit of rebellion, Ubaidullah bin Ziyaad hastily summoned the leaders and prominent figures of Kufah. When they had all gathered in his palace, he ordered them to use their influence to disperse the crowd and diffuse the situation. They thus surreptitiously went to their groups and used their influence to turn them away from Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ until he was, by the evening, accompanied by only a tiny fragment of the original group of supporters who had responded

to his call. By the time darkness had set in, even those few supporters had abandoned him, leaving him absolutely alone and totally forsaken.

Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى began to wander along the road until he came to the home of a woman from whom he requested water. After drinking the water, he continued to stand where he was until the woman asked him, “O servant of Allah! You are behaving suspiciously! What is the matter?” Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى replied, “I am Muslim bin Aqeel. Do you have somewhere for me to spend the night?” The woman replied that he could spend the night at her home and permitted him to enter.

Ubaidullah bin Ziyaad Fulfilling the Command of Yazeed...

The woman had a son who was from the freed slaves of Muhammad bin Ash'ath. He immediately went to Muhammad bin Ash'ath and told him the whereabouts of Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى and before Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى knew it, the home had been surrounded. On seeing that he was completely surrounded and that there was no escape, he emerged from the home and drew his sword to defend his life. Muhammad bin Ash'ath, however, came forward and offered Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى indemnity if he surrendered. Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى therefore surrendered himself to Muhammad bin Ash'ath who promptly handed him to Ubaidullah bin Ziyaad. Ubaidullah had Hazrat Muslim bin Aqeel رَحْمَةُ اللَّهِ تَعَالَى and

Haani bin Urwah taken to the top of the palace where they were executed and crucified.

Hazrat Husain رضي الله عنه being Appraised of Events...

The news of Hazrat Muslim bin Aqeel's رحمة الله عليه death reached Hazrat Husain رضي الله عنه when there were just three miles between him and Qadisiyyah. It was at that point that Hurr bin Yazeed Tameemi met him and said, "Go Back! What I have just left behind me in Kufah promises no good for you!" Hurr bin Yazeed thereafter described the events that had transpired in Kufah to Hazrat Husain رضي الله عنه. On the urging of Hurr bin Yazeed, Hazrat Husain رضي الله عنه finally decided to return. The children of Hazrat Muslim bin Aqeel رحمة الله عليه, however, were with Hazrat Husain رضي الله عنه and they spoke up saying, "We will not return until we have either exacted revenge for the killing of Muslim bin Aqeel or we are killed in the process."

They therefore continued forward until they encountered the army which Ubaidullah bin Ziyaad had dispatched at a place named Karbala. Hazrat Husain رضي الله عنه set up camp at Karbala with his group who were forty horsemen and one hundred people on foot. Hazrat Husain رضي الله عنه thereafter met the army which was under the command of Umar bin Sa'd bin Abi Waqqas. Ubaidullah bin Ziyaad had drafted out a document appointing Umar bin Sa'd as the governor of Rayy on his return from the battle which would soon ensue with Hazrat Husain رضي الله عنه.

When Hazrat Husain رَضِيَ اللَّهُ عَنْهُ met Umar bin Sa'd, he said to him, "I offer you one of three options. Either allow me to go into the wilderness, or allow me to return to Madeenah Munawwarah or allow me to place my hand in the hand of Yazeed. Umar bin Sa'd found this to be reasonable and so wrote to Ubaidullah informing him of Hazrat Husain's رَضِيَ اللَّهُ عَنْهُ request. In response, Ubaidullah wrote, "I will not accept his request until his hand is in my own hand." Hazrat Husain رَضِيَ اللَّهُ عَنْهُ refused to agree to this and the battle soon broke out.

The companions of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ were killed from amongst whom were seventeen youngsters of the Ahle Bayt. Hazrat Husain رَضِيَ اللَّهُ عَنْهُ was finally killed as well after which his head was brought to Ubaidullah bin Ziyaad who sent it with the surviving members of the Ahle Bayt to Yazeed. Among the survivors were Hazrat Ali bin Husain رَضِيَ اللَّهُ عَنْهُ – who was sick at the time – and the aunt of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ, Hazrat Zainab رَضِيَ اللَّهُ عَنْهَا. When they reached Yazeed, he kept them with his own family and later sent them back to Madeenah Munawwarah.¹

N.B. After quoting this narration, Haafiz Ibnu Hajar رَضِيَ اللَّهُ عَنْهُ writes, "Many Ulama of the past have prepared treatises on the topic of Hazrat Husain's رَضِيَ اللَّهُ عَنْهُ martyrdom. These treatises contain both authentic and unauthentic information. The information which I have quoted , however, is authentic and sufficient."

The Reason for the People of Basrah and Kufah Forsaking Hazrat Husain رضي الله عنه After Pledging Allegiance to him

Ubaidullah bin Ziyaad was one of the governors of Yazeed who was initially appointed as governor over Basrah. After receiving the command of Yazeed to take the place of Hazrat Nu'maan bin Basheer رضي الله عنه as governor of Kufah, Ubaidullah bin Ziyaad set out for Kufah without any delay. Upon entering Kufah, he addressed it's people and warned them against intending to uprise against Yazeed. He instilled such awe and fear within the hearts of the people that even those who had already pledged allegiance to Hazrat Husain رضي الله عنه, out of the fear of the consequences, decided not to follow Hazrat Husain رضي الله عنه. The end result was that before Hazrat Husain رضي الله عنه could reach Kufah, Hazrat Muslim bin Aqeel رضي الله عنه was apprehended and killed by Ubaidullah bin Ziyaad and the people of Kufah abandoned all intention of supporting Hazrat Husain رضي الله عنه against Yazeed as they had seen that it was not possible to stand against the army of Yazeed.

Mischief-Makers in Kufah

Certain narrations establish that there were many mischief-makers in Kufah who wrote letters to Hazrat Husain رضي الله عنه urging him to come to Kufah. This can be easily seen through the narration where Hazrat Husain رضي الله عنه, before the battle of

Karbala, addressed the leaders and produced the letters which they had written to him. On seeing these letters written in their names, many of the leaders denied having written them. It is thus believed that these letters were written by the mischief-makers of Kufah and falsely sent in the name of the leaders. However, it should be borne in mind that not all the letters received by Hazrat Husain رضي الله عنه had been written by mischief-makers as there were many sincere people in Kufah who had also written letters to Hazrat Husain رضي الله عنه. This can be proven by the fact that some of the letters that had been received were written by Hazrat Sulaimaan bin Surad رضي الله عنه, a Sahaabi of Rasulullah صل الله علیہ وسلم, on behalf of the people of Kufah.

Before writing the letters, Hazrat Sulaimaan bin Surad رضي الله عنه stood up in Kufah and addressed the people saying:

إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّكُمْ تَنْصُرُونَ حَسِينًا فَاكْتُبُوا إِلَيْهِ وَإِنْ خَفْتُمُ الْفَشْلَ فَلَا تَغْرُوْهُ
قالوا بَلْ نَقَاتِلُ عَدُوَّهُ^١

"O people! If you are sure that you will be able to assist Hazrat Husain رضي الله عنه then write to him. However, if you are afraid that you will lose courage and will not be able to assist him then do not deceive him (by writing to him and calling him to Kufah)." The people replied, "We are prepared to fight our enemy."

Ibnul Jowzi رحمه الله has recorded the following:

When the people of Kufah received the information that Hazrat Husain رضي الله عنه had come to Makkah Mukarramah and had

^١ المنتظم ٣٢٧/٥

desisted from pledging allegiance to Yazeed, a delegation from their people came to him, and Hazrat Sulaimaan bin Surad رضي الله عنه, Hazrat Musayyib bin Najabah رحمه الله ورضي الله عنه and other leaders of the city wrote letters to him calling him to receive their pledges of allegiance and overthrow Yazeed. In their letters, they stated, "We have left the people in the state that their gazes are fixed on you alone. We hope that through you, Allah Ta'ala will gather us on the haqq and rid them of the oppression in which they are steeped. Indeed you are more worthy of this affair than Yazeed, the person who snatched and unjustly took the reins of khilaafah of the Ummah and killed the best people of the Ummah."¹

Similarly, another proof to establish that all the letters that had been received by Hazrat Husain رضي الله عنه were not written by mischief makers is that when Hazrat Husain رضي الله عنه received these letters, he dispatched his cousin, Hazrat Muslim bin Aqeel رحمة الله عليه, to go to Kufah and investigate the authenticity of the letters and the condition of the people.

Hazrat Muslim bin Aqeel رحمة الله عليه went in person and after thoroughly investigating the affairs in Kufah, confirmed that the letters that were written to Hazrat Husain رضي الله عنه were written by many sincere people and that the condition of the people of Kufah had drastically deteriorated. Hazrat Muslim bin Aqeel رحمة الله عليه thereafter accepted the pledge of allegiance from thousands of the people of Kufah which further indicated towards the truthfulness of information which reached Hazrat Husain رضي الله عنه. Had all the information which reached Hazrat

¹ الرد على المتعصب العنيد المانع من ذم يزيد ص ٤٨

Husain رضي الله عنه been false and had Hazrat Muslim bin Aqeel رحمه الله عنه suspected that all the letters were sent by mischief-makers with sinister intentions, he would not have urged Hazrat Husain رضي الله عنه to set out for Kufah.

Grief of the People of Kufah Over not Assisting Hazrat Husain رضي الله عنه at Karbala

As seen above, Hazrat Sulaiman bin Surad bin Jown رضي الله عنه was among those who wrote letters to Hazrat Husain رضي الله عنه asking him to come to Kufah. However, it is reported that when Hazrat Husain رضي الله عنه arrived, Hazrat Sulaiman bin Surad رضي الله عنه left him and did not fight with him against the army of Yazeed.

The reason for him not participating in the jihaad was that he was 89 years old at that time and felt that they would not be able to combat such a formidable army - the army of Yazeed. Nevertheless, after Hazrat Husain رضي الله عنه was martyred, Hazrat Sulaiman bin Surad رضي الله عنه, Hazrat Musayyib bin Najabah رحمه الله عنه and all those who had deserted Hazrat Husain رضي الله عنه felt remorse and regret over abandoning him and thus said, "The only way for us to make taubah for what we have done is for us to sacrifice our lives in the quest to avenge the death of Hazrat Husain رضي الله عنه." However, they waited for an opportunity where they would be able to rise against the killers of Hazrat Husain رضي الله عنه. This opportunity never came during the life of Yazeed since his army was too strong and powerful to oppose.

When Yazeed bin Mu'aawiyah passed away, dissension broke out and various people gained dominance and control over various areas. At that time, a group of people from Kufah, who were filled with remorse over their remaining silent and failing to assist Hazrat Husain رضي الله عنه, gathered and said, “This sin of ours of failing to assist Hazrat Husain رضي الله عنه will not be erased unless we sacrifice our lives in the quest to avenge his death.”

They thereafter formed an army and emerged from Kufah to encamp at Nukhailah in the beginning of Rabeeul Aakhir in the 65th year after Hijrah. They appointed Hazrat Sulaiman bin Surad رضي الله عنه as their leader and gave him the title “Leader of the Repentant Ones”. They then set out as a group of four thousand.

This transpired at the time when Marwaan gained control over Shaam. After gaining control, he dispatched an army against the army of Hazrat Sulaimaan bin Surad رضي الله عنه under the command of Ubaidullah bin Ziyaad. The army of Hazrat Sulaiman bin Surad رضي الله عنه encountered the vanguard of Ubaidullah bin Ziyaad which was under the command of Shurahbeel bin zi Kalaa. The two groups fought and Hazrat Sulaiman bin Surad رضي الله عنه and Hazrat Musayyib bin Najabah رضي الله عنه were eventually killed at a place named Ainul Wardah. It was Yazeed bin Husain bin Numair who fired the arrow which killed him after which Adham bin Muhaireez Al-Baahili took his head together with the head of Hazrat Musayyib bin Najabah رضي الله عنه to Marwaan bin Hakam. Hazrat Sulaiman bin Surad رضي الله عنه was 93 years old at the time of his death.¹

Noor Emanating from the Blessed Head of Hazrat Husain رضي الله عنه

Allaamah Ibnu Katheer رضي الله عنه narrates:

Umar bin Sa'd commanded that the severed head of Hazrat Husain رضي الله عنه be taken on the very day of his death to Ubaidullah bin Ziyaad with Khawlaa bin Yazeed Al-Asbahi. When Khawlaa reached the palace of Ubaidullah bin Ziyaad with the blessed head, he found it locked and thus went home with the blessed head. Upon arriving at his home, he placed the blessed head in a tub and said to his wife, Nawwaar bint Maalik, "I have brought you the most valuable thing of all time." When she asked what it was he replied, "The head of Hazrat Husain رضي الله عنه." She replied, "People bring gold and silver home as gifts whereas you have brought the blessed head of the grandson of Rasulullah صل الله علیہ وسلم? By Allah! I will never share the bed with you again!" Saying this, she got up and left his bed. Khawlaa bin Yazeed therefore called for his other wife who was from Banu Asad. This wife spent the night with him and later said, "By Allah! I continued to see noor shining and going up to the sky from the tub and white birds flapping their wings around the noor that shone directly above the blessed head in the sky." When it was morning, Khawlaa bin Yazeed took the blessed head to Ubaidullah bin Ziyaad and presented it to him.¹

In the Court of Ubaidullah bin Ziyaad

Humaid bin Muslim narrates:

Umar bin Sa'd called for me and sent me to his family to inform them of his victory and safety. When I arrived (in Kufah), I found Ubaidullah bin Ziyaad sitting to receive people. A delegation which had been sent to him had just entered and so I entered with them as well. As I entered, I caught sight of the blessed head of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ which was placed before Ubaidullah bin Ziyaad. Ubaidullah bin Ziyaad had a stick in his hand and for some time, had been using it to poke between the blessed teeth of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. On seeing this, Hazrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ, the Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, exclaimed, “Raise this stick from these blessed teeth! I take an oath by Allah besides whom there is no god, I saw the blessed lips of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kissing these blessed teeth! (out of love for Hazrat Husain رَضِيَ اللَّهُ عَنْهُ when he was an infant).” As he said this, Hazrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ cried profusely. Upon hearing this, Ubaidullah bin Ziyaad became angry and said, “May Allah make you continuously cry! By Allah! If it was not for the fact that you are old, senile and have lost your mind, I would have definitely beheaded you.” On hearing this, Hazrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ got up and left. After he exited, the people he had passed by said, “By Allah! Hazrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ has uttered such a statement that if Ubaidullah bin Ziyaad has to hear of it, he will definitely kill him.” I asked the people, “What did he say?” They told me that as he had passed by, he said, “A slave has begun to rule over slaves and he is treating them with utter disgrace. O Arabs! You are slaves after today! You have killed the son of

Hazrat Faatimah رضي الله عنها and appointed Ibnu Marjaanah (Ubaidullah bin Ziyaad) as your leader. He will kill the best of people among you and will enslave the evil among you. Cursed be the one who is happy with such disgrace!”^۱

The Mother of Ubaidullah bin Ziyaad Curses him

Allaamah Zahabi رحمه الله has quoted the following:

وروى شريك عن مغيرة قال قالت مرجانة لابنها عبيد الله يا خبيث قلت ابن رسول الله صلى الله عليه وسلم لا ترى الجنة أبداً^۲

When Marjaanah, the mother of Ubaidullah bin Ziyaad, had learnt that her son had killed Hazrat Husain رضي الله عنه, she addressed him saying: “You wretch! You murdered the grandson of Rasulullah صلى الله عليه وسلم! You will never see Jannah!”

The Manner in which Yazeed Treated the Family of Hazrat Husain رضي الله عنه

There are various reports which show the manner in which Yazeed treated the respected and noble family of Hazrat Husain رضي الله عنه, the Ahle Bayt. Below are the details of these reports:

^۱ البداية والنهاية ۱۹۲/۸

^۲ تاريخ الإسلام ۱۵/۵

Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ عَلَيْهِ mentions:

When the womenfolk of Hazrat Husain's رَحْمَةُ اللَّهِ عَلَيْهِ family were brought into the presence of Yazeed, he called all the eminent personalities of Shaam and seated them around him. He thereafter called for Hazrat Ali bin Husain رَحْمَةُ اللَّهِ عَلَيْهِ and the other youngsters of Hazrat Husain's رَحْمَةُ اللَّهِ عَلَيْهِ family. When they were all before him, he addressed Hazrat Ali bin Husain رَحْمَةُ اللَّهِ عَلَيْهِ and, with all the people watching, said, "O Ali! Your father severed relations with me, was negligent of my right (to the throne) and attempted to snatch my kingdom from me! Allah therefore dealt with him in the manner which you have seen."

Hazrat Ali bin Husain رَحْمَةُ اللَّهِ عَلَيْهِ replied by reciting the Aayah:

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتْبٍ مِنْ قَبْلِ أَنْ تُنْهَىَ أَهَا طَإِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence; That is truly easy for Allah"

On hearing this, Yazeed turned to his own son, Khaalid, and said, "Answer him!" Khaalid, however, was unable to answer and so Yazeed himself retorted by reciting the Aayah:

وَمَا أَصَابَكُمْ مِنْ مُّصِيبَةٍ فَبِمَا كَسَبْتُ أَيْدِيهِكُمْ وَيَغْفُلُونَ عَنْ كَثِيرٍ

"Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness."

Yazeed thereafter remained silent for some time. When he pondered over the shabby state to which the family of Hazrat

Husain رَضِيَ اللَّهُ عَنْهُ had been reduced, he cursed Ubaidullah bin Ziyaad saying, “May Allah disgrace Ibnu Marjaanah! If he had any family ties with them he would have neither treated them in this manner nor sent them to me in this state.”

In another narration, Allaamah Ibnu Katheer رَجُلُ اللَّهِ عَنْهُ reports:

Yazeed had consulted the people asking them what should be done with the family of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ. Some people said, “O Ameerul Mu'mineen! Don't ever spare the puppy of an evil dog! Kill Hazrat Husain's son, Hazrat Ali bin Husain رَحْمَةُ اللَّهِ عَلَيْهِ، so that absolutely nobody remains from the progeny of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ.” When he heard this advice, Yazeed remained silent as though he was considering the suggestion that was presented to him. Hazrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ then spoke up and said, “O Ameerul Mu'mineen! Deal with them in the manner that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would have dealt with them had he seen them in this state.” Only when Hazrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ interceded and spoke, did Yazeed feel some sympathy for them. Yazeed thereafter arranged for them to be able to bathe and clean themselves and provided them with clothing, gifts and food. Yazeed hosted them in his own home.¹

In another place, Allaamah Ibnu Katheer رَجُلُ اللَّهِ عَنْهُ mentioned:

Faatimah رَحْمَةُ اللَّهِ عَلَيْهِ، the daughter of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, narrates the following:

When we were seated before Yazeed (after the incident of Karbala), he took pity on us, instructed that we be given something and was kind to us. A man from Shaam, who was red

¹ البداية والنهاية ١٩٦/٨

in complexion, then stood and said to Yazeed, “O Ameerul Mu’mineen! Gift her to me!” The man was referring to myself and I was a young girl who was pure. When I heard his evil request, I began to shake out of fear as I thought it was perhaps permissible for Yazeed to make me his slave. In this state of fear, I grabbed and held onto the clothing of my elder sister, Zainab رَحْمَةُ اللَّهِ، who was more knowledgeable than myself. She knew that what he had asked for was impermissible and so she turned to him and retorted, “By Allah! You have lied and you are evil! This is not allowed for you!” On hearing her retort, Yazeed became angry and burst out to Zainab رَحْمَةُ اللَّهِ, “You are a liar! By Allah! It is allowed for me and if I so wish, I will do so!” Zainab رَحْمَةُ اللَّهِ, however, was not cowed by Yazeed’s outburst and replied, “Never! By Allah! Allah has not made that permissible for you unless you wish to leave our Deen and adopt some other Deen!”

Yazeed was enraged by her answer and said, “Are you addressing me in this manner? The only people who left Deen were your father and brother!” Zainab رَحْمَةُ اللَّهِ replied, “It is the Deen of Allah, the Deen of my father, the Deen of my brother and my grandfather that your father, grandfather and yourself follow.” Yazeed retorted, “You are lying, O enemy of Allah!” Zainab رَحْمَةُ اللَّهِ replied, “O Ameerul Mu’mineen! You force your control over the people, speak abuse while you oppress and use your power to dominate.” Zainab رَحْمَةُ اللَّهِ narrates, “By Allah! It was as if he finally felt ashamed and chose to remain silent.”

The man then stood again and reiterated his request saying, “O Ameerul Mu’mineen! Give this girl to me!” This time, Yazeed replied saying, “Remain without a woman and may Allah grant

you a decisive death!” Yazeed then instructed Hazrat Nu’maan bin Basheer رضي الله عنه to send a band of men with horses under the command of someone who was trustworthy to escort them to Madeenah Munawwarah. Yazeed also instructed that Hazrat Ali bin Husain رحمة الله عليه go with the women to Madeenah Munawwarah.

Yazeed then provided the women with accommodation in his own section of the Darul Khilaafah. When they entered, the women of Hazrat Mu’aawiyah’s رضي الله عنه family met them with tears, mourning over the martyrdom of Hazrat Husain رضي الله عنه. The mourning of these women continued for three days.

Yazeed would not partake of lunch or supper unless Hazrat Ali bin Husain رحمة الله عليه and his brother, Hazrat Umar bin Husain رحمة الله عليه were with him. One day, Yazeed jokingly asked Hazrat Umar bin Husain رحمة الله عليه, who was still very small, if he was able to fight Yazeed’s son, Khaalid bin Yazeed. Hazrat Umar bin Husain رحمة الله عليه replied, “Give us both knives and we will fight.” On hearing the brave, fearless response of the youngster, Yazeed embraced him and said, “I see you to be a snake like your father was. Can anything but a snake be born from a snake?”

When Yazeed saw them off, he said to Hazrat Ali bin Husain رحمة الله عليه, “May Allah disgrace ibn Sumayyah! (referring to his governor, Ubaidullah bin Ziyaad). By Allah! If I had been there, I would have given your father whatever he asked and would have done my utmost to defend his life – even if it meant sacrificing some of my own children. However, Allah decreed what you have seen.” Yazeed then gave him abundant provisions, wealth and clothing and urged the escort to treat them well. Before his

departure, Yazeed told Hazrat Ali bin Husain رَحْمَةُ اللَّهِ تَعَالَى to write to him whenever he had any need.¹

Yazeed's kind treatment towards the Ahle Bayt, who in reality were related to him, cannot be used as a proof to show that he was totally innocent in the killing of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى. This will be clearly seen in the coming pages. As far as those few narrations are concerned which show that he was remorseful over the killing of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى and even cursed his governor, Ubaidullah bin Ziyaad, for what he had done, then this was nothing but an act that he had put up when he feared becoming defamed throughout the Islamic world.

How did Yazeed Treat the Blessed Head of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى عنْهُ

Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ تَعَالَى has mentioned, "The Ulama have differed as to whether or not Ubaidullah bin Ziyaad sent the blessed head of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى to Yazeed in Shaam. However, the correct view is that he did send the head to Yazeed and many narrations have been reported in substantiation of this."²

Dhahhaak bin Uthmaan رَحْمَةُ اللَّهِ تَعَالَى narrates:

Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى set out for Kufah, displeased with the leadership of Yazeed. When he learnt of this, Yazeed bin Mu'aawiyah wrote to Ubaidullah bin Ziyaad, his governor over

¹ البداية والنهاية / ٨ / ١٩٦

² البداية والنهاية / ٨ / ١٩٤

Iraq, saying, “I have received information that Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ has set out for Kufah. From all the periods of Islam, your period (of governing) is being tested by him, from all the cities, your city is being tested by him and from all the governors, you are being tested by him. At this juncture, remember that you will either remain free (if you fight him and defeat him) or be made a slave as others are made into slaves (if you fail to deal with him).” Ubaidullah bin Ziyaad thus killed Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ and sent his blessed head to Yazeed. When the blessed head was placed before Yazeed, Yazeed struck the head of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ with his hand and recited the following couplet of Husain bin Hammaam Al-Murri:

علينا وهم كانوا أعق وأظلموا

نفلق هاما من رجال أحبة

“We will strike the skulls of men who are beloved to us when they are most disobedient to us and non-submissive.”¹

Laith bin Sa'd رَحْمَةُ اللَّهِ narrates:

Hazrat Husain رَحْمَةُ اللَّهِ refused to surrender himself as a prisoner and fighting thus broke out. Hazrat Husain رَحْمَةُ اللَّهِ, his sons and all his companions who had fought with him were thereafter killed at a place named “Taff”. Hazrat Ali bin Husain رَحْمَةُ اللَّهِ, Hazrat Faatimah bint Husain رَحْمَةُ اللَّهِ and Hazrat Sakeenah bint Husain رَحْمَةُ اللَّهِ were then taken to Ubaidullah bin Ziyaad. Hazrat Ali رَحْمَةُ اللَّهِ was, at that time, a youngster who was already baaligh. Ubaidullah bin Ziyaad then sent them to Yazeed.

¹ روایہ الطبری و رجاله ثقات إلا أن الضحاك لم يدرك القصة (مجمع الزوائد رقم ١٥١٣٧)

When they came to Yazeed, he commanded that Hazrat Sakeenah رَحْمَةُ اللَّهِ لَهَا be placed behind his throne so that she would not be able to see the blessed head of her father and relatives. Hazrat Ali رَحْمَةُ اللَّهِ لَهُ was bound in chains. Yazeed then lowered his head and with his hand, struck the middle of the blessed head of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ saying:

نَفَقَ هَامًا مِنْ رِجَالٍ أَحَبْهُ
إِلَيْنَا وَهُمْ كَانُوا أَعْقَبُوا أَخْلَمُوا

*“We will strike the skulls of men who are beloved to us when they
are most disobedient to us and non-submissive.”*

When Yazeed recited this couplet, Hazrat Ali bin Husain رَحْمَةُ اللَّهِ لَهُ replied by reciting the Aayah:

هَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتْبٍ مِنْ قَبْلِ أَنْ تُنَزَّلَ أَهَا طَإِنَّ
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah.”

Yazeed was then embarrassed that Hazrat Ali رَحْمَةُ اللَّهِ لَهُ had described the situation by reciting an Aayah of the Quraan whereas he had tried to describe it by reciting a couplet of poetry. Yazeed therefore replied by reciting a portion of an Aayah saying, “Rather, your destruction is:

فِيمَا كَسَبْتُ أَيْدِيْكُمْ وَيَعْفُوُا عَنْ كَثِيرٍ

*because of the things your hands have wrought, and for many (of them)
He grants forgiveness.”*

Hazrat Ali bin Husain رَحْمَةُ اللَّهِ تَعَالَى then said, “Alas! By Allah! If Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were to see us bound in chains, he would definitely love to unshackle us.” Yazeed acknowledged that this was true and said, “You have spoken the truth.” He then released them from their chains. Hazrat Ali رَحْمَةُ اللَّهِ تَعَالَى then said, “If we were to stand before Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at a distance, he would definitely love to bring us close to himself.” Yazeed replied, “You have spoken the truth.” He thereafter brought them closer. Now that they were closer, Hazrat Faatimah رَحْمَةُ اللَّهِ تَعَالَى and Hazrat Sakeenah رَحْمَةُ اللَّهِ تَعَالَى began to stretch their heads so that they would be able to catch sight of the blessed head of their father, Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى. When Yazeed saw this, he began to stretch in his throne to try and block the view of the blessed head of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى. Yazeed thereafter instructed that they be given provisions, treated well and sent to Madeenah Munawwarah.

The author of Majma’uz Zawa’id, Allaamah Haysami رَحْمَةُ اللَّهِ تَعَالَى, has confirmed that this narration is an authentic narration reported with a sound chain of reliable narrators.¹

¹ رواه الطبراني ورجاله ثقات (مجموع الزوائد رقم ١٤٨١)

Another narration has been reported from Muhammad bin Hasan Al-Makhzoomi رَحْمَةُ اللَّهِ تَعَالَى. He narrates:

When the family of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى and his head were brought before Yazeed, he began to cry and recited the following couplet:

نفلق هاما من رجال أحجه
إلينا وهم كانوا أعق وأظلموا

“We will strike the skulls of men who are beloved to us when they are most disobedient to us and non-submissive.”

Yazeed then said, “Alas! By Allah! Had I been there, I would have never killed you!” When he heard this, Hazrat Ali bin Husain رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ replied, “It is not as you say.” Yazeed asked him, “Then how is it?” Hazrat Ali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ replied by reciting the Aayah:

مَا أَصَابَ مِنْ مُصِيمَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ قَبْلَ أَنْ تُمْرِأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah.”

Abdur Rahmaan bin Ummi Hakam was also present and he retorted to Yazeed saying:

لَمْ يَجِدْ الصَّفَرَ أَدْنَى قَرَابَةً
مِنْ ابْنِ زِيَادٍ الْعَبْدِ ذِي النَّسْبِ الْوَغْلِ

سَعْيَةً أَمْسَى نَسْلَهَا عَدْدَ الْخَصِّيِّ
وَبَنْتَ رَسُولِ اللَّهِ لَيْسَ لَهَا نَسْلٌ

“Even a skull at Taff (a place near Kufah - he was referring to the blessed head of Hazrat Husain رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ), is more closely related to us than ibnu Ziyaad, the slave who has a despicable reputation. The progeny of Sumayyah (the mother of Ubaidullah bin Ziyaad) are as numerous as the stones whereas Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has now been left with no progeny!”

On hearing this retort, Yazeed became angry. He raised his hand and struck the chest of Abdur Rahmaan saying, “Remain silent!”

رواہ الطبرانی و محمد بن الحسن هو ابن زیالة ضعیف (مجموع البؤائد رقم ۱۵۱۷۶)

The author of Majma'uz Zawa'id, Allaamah Haysami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ, after narrating this Hadeeth, said that the narrator, Muhammad bin Hasan, who appears in the chain of narrators, is a weak narrator. However, there is another narration which appears in Al-Bidaayah wan-Nihaayah of a similar nature.

Allaamah ibnu Katheer رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ mentions:

From these narrations, it is abundantly clear that Yazeed ordered the killing of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and was pleased with it. He only cursed his govenor, Ubaidullah bin Ziyaad, later on when he feared becoming defamed in the Muslim world and losing the support of the people.

When the blessed head of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ was placed before Yazeed, he began to poke the mouth of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ with a stick he held in his hand. He then said, “The situation between Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and ourselves is just as Husain bin Hammaam Al-Murri had mentioned:

يُفْلِقُ هَامًا مِنْ رِجَالٍ أَعْزَةً
عَلَيْنَا وَهُمْ كَانُوا أَعْقَ وَأَظْلَمُ

“He will definitely strike the skulls of men who are staunch against when they are most disobedient to us and non-submissive.”

The brother of Marwaan bin Hakam, Yahya bin Hakam, stood and retorted saying:

لَهُمْ بِجَانِبِ الْطَّفْلِ أَدْنِ قِرَابَةً
مِنْ ابْنِ زِيَادٍ الْعَبْدِ ذِي الْحَسْبِ الْوَغْلِ

سَمِيَّ أَضْحَى نَسْلَهَا عَدْدُ الْمُصْطَفَى الْيَوْمَ مِنْ نَسْلِ

“Even a skull at Taff (a place near Kufah - he was referring to the blessed head of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ), is more closely related to us than ibnu Ziyaad, the slave who has despicable reputation.

The progeny of Sumayyah (the mother of Ubaidullah bin Ziyaad) are as numerous as the stones whereas Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has now been left with no progeny!”

When Yahya bin Hakam said this, Yazeed became angry and struck him on his chest saying, “Remain silent!” (البداية والنهاية ٨/١٩٤)

The Happiness of Yazeed Over the Killing of Hazrat Husain رضي الله عنه

Allaamah Suyuti رحمه الله has narrated the following:

Yazeed was overjoyed after the killing of Hazrat Husain رضي الله عنه at Karbala, but put up an act and began to cry out of the fear that the Sahaabah رضي الله عنهم and the Ummah would criticize and blame him.¹

Allaamah Ibnu Jareer Tabari رحمه الله narrates:

After Ubaidullah bin Ziyaad had Hazrat Husain رضي الله عنه and his family members killed, he had their heads sent to Yazeed bin Mu'aawiyah. Yazeed was initially so delighted over the murder of Hazrat Husain رضي الله عنه that he even became happy with Ubaidullah bin Ziyaad (whom he had previously disliked). It was not long, however, before he began to regret the killing of Hazrat Husain رضي الله عنه.²

Allaamah Ibnu Atheer رحمه الله narrates:

When the head of Hazrat Husain رضي الله عنه reached Yazeed, he was so pleased with the accomplishment of Ubaidullah bin Ziyaad (who he previously disliked) that Ubaidullah bin Ziyaad now gained favour with him. Hence Yazeed began to show him more importance and developed a bond with him. However, Yazeed was soon made aware of the fact that people hated him and were cursing and reviling him due to the killing of Hazrat

¹ تاريخ الخلفاء ٢٠٨

² تاريخ الطبرى ٥٠٦/٥

Husain رَحْمَةُ اللَّهِ عَلَيْهِ. At that point he began to regret the killing of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ.¹

Yazeed's happiness over the defeat of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ is quite evident from the abovementioned narrations. His kind treatment towards the Ahle Bayt, who in reality were related to him, cannot be used as a proof to show that he was totally innocent in the killing of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ. As far as those few narrations are concerned which show that he felt remorseful over the killing of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ and even cursed his governor, Ubaidullah bin Ziyaad, for what he had done, Hazrat Mufti Shafee رَحْمَةُ اللَّهِ عَلَيْهِ has reconciled between them in the following words:

Yazeed was initially pleased with the murder of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ. When his head was brought, he expressed happiness. Later on, when he feared becoming defamed throughout the Islamic world and being hated by all the Muslims, he expressed remorse and began to curse Ubaidullah bin Ziyaad.

Hazrat Mufti Shafee رَحْمَةُ اللَّهِ عَلَيْهِ then quoted the following narration of Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ عَلَيْهِ in substantiation of this:

When Ubaidullah bin Ziyaad killed Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ and his companions, he sent their heads to Yazeed. Yazeed was initially pleased with the murder of Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ and due to his role in the killing, Ubaidullah bin Ziyaad began to enjoy favour and position with Yazeed. However, Yazeed soon began to

¹ الكامل في التاريخ ١٣٦/٢

regret and would say, “What would it have costed me if I had tolerated the difficulty and accommodated Hazrat Husain رضي الله عنه in my own home and allowed him to do what he wished – even if it resulted in weakness entering my kingdom and rule? This was the demand of safeguarding and fulfilling the right of Rasulullah صل الله علیہ وسلم and family ties.” Yazeed would then say, “May Allah curse Ibnu Marjaanah! He took Hazrat Husain رضي الله عنه out and compelled him to come onto the battlefield whereas he had asked to be allowed to either return, or come to me or to go to the borders of the Islamic lands and engage in jihaad until his death. Ubaidullah bin Ziyaad, however, refused and killed him. By killing him, he made the Muslims hate me and he sowed the seeds of enmity in their hearts. He has caused the pious and impious alike to despise me as they have taken my killing of Hazrat Husain رضي الله عنه very seriously. What relationship do I have with Ibnu Marjaanah (Ubaidullah bin Ziyaad)? May Allah disgrace him and be angry with him!”¹

Hazrat Mufti Shafee رحمه الله thereafter mentioned the following regarding the apparent remorse which Yazeed expressed and the good treatment which he gave the family of Hazrat Husain رضي الله عنه:

The regret and remorse expressed by Yazeed and his good treatment of the Ahle Bayt were in order to try to erase the blemish of killing Hazrat Husain رضي الله عنه which was now staining his reputation. It is also possible that the remorse and regret which had overcome him was due to him having some degree of

the fear of Allah Ta'ala and the remembrance of the Hereafter. However, whether or not it was out of fear of Allah Ta'ala is something which only Allah Ta'ala knows. Nevertheless, it should be remembered that the actions of Yazeed which thereafter followed until his demise were also completely evil. Even as he was dying, he sent an army to attack Makkah Mukarramah and died while his army was fighting in the precincts of the Haram. May Allah Ta'ala treat him as he deserves.¹

The Letter of Yazeed to Hazrat Abdullah bin Abbaas رضي الله عنهما after Karbala

“News has reached me that the deviate, Abdullah bin Zubair, has invited you to pledge allegiance at his hands and that you, out of your loyalty and faithfulness to us, remained firm in your pledge to us. May Allah reward you well for maintaining family ties with us – as He rewards all those who maintain their family ties and remain firm on their pledge. There are many things I may forget but I will never forget this kindness of yours and how quick you were to join ties with me which is an action which indeed befits you. Now watch for those who arrive in your presence from foreign lands who have been influenced by the bewitching speech of Abdullah bin Zubair and inform them of his condition because, compared to him, who is the one who violated the

sanctity of the Haram, they will be more willing to listen to and accept what you say.”

The Reply of Hazrat Ibnu Abbaas رضي الله عنهما - What Really Transpired at Karbala?

“Your letter has reached me. Regarding the fact that I did not pledge allegiance at the hands of Abdullah bin Zubair رضي الله عنهما – I take an oath in the name of Allah that I desire neither your favour nor your praise for it. Allah knows what my intention is. You claim that you will never forget my kindness and good treatment. Keep your kindness away from me because I will keep my good treatment away from you. You have asked me to instil your love in the hearts of people and to incite them to hate and desert Abdullah bin Zubair رضي الله عنهما. Never! We don't agree to please you and we don't agree to honour you! How could we ever do this when you murdered Hazrat Husain رضي الله عنهما and the youth of Abdul Muttalib who were lamps of guidance and stars of luminaries? It was by your command that your cavalry left them lying in a barren plain soaked in blood with everything snatched and looted from their corpses. They were murdered while thirsty and left without even a kafan or anything to protect them. The wind continued to blow dust over them and ravenous hyenas came, one by one, to devour their corpses. They remained in this state until Allah Ta'ala sent a people to them who had no hand in shedding their blood to enshroud and bury them. I take an oath by my Lord! It is due to these same people that you received

honour and were afforded the chance to sit in this position. There are many things I may forget but I will never forget that it was you who compelled Hazrat Husain رضي الله عنه to leave the Haram of Nabi صلى الله عليه وآله وسلم and go to the Haram of Allah. It was you who continued to send your horsemen to him until they sent him to Iraq and deserted him. That is why he left the Haram of Makkah in a state of fear, warily watching all around him and that was when your horsemen descended on him. You perpetrated all these vile crimes out of your hatred for Allah, His Rasool صلى الله عليه وآله وسلم and the Ahle Bayt who are the very same people whom Allah, after purifying, kept free of all impurities. Husain رضي الله عنه even asked you for a truce and to be allowed to return but you, noticing that he had only a few people to help him and that his family could now be easily eradicated, instantly took advantage of the situation. You assisted one another to attack and murder him as if you were attacking a family of disbelievers. There is therefore nothing more surprising to me than that you would actually seek my friendship, whereas you have already murdered the family of my grandfather and even now, your sword drips with my blood. It is now you alone who is the target of my revenge. Don't be flattered into thinking that you have defeated us today for the day will most definitely come when we will defeat and be victorious over you.”¹

١ - بنقل الكامل ٢ / ١٦٠ و مجمع الزوائد رقم ١٢٠٨٢

Did Hazrat Husain رضي الله عنه Offer to Pledge Allegiance to Yazeed?

Some scholars are of the opinion that Hazrat Husain رضي الله عنه offered to pledge allegiance to Yazeed when he confronted his army. According to them, his offering to pledge allegiance to Yazeed is sufficient evidence to prove that he was pleased with Yazeed. Had he not been pleased with Yazeed, there would not have been any reason for him to offer to pledge allegiance to him. This notion, however, is incorrect as it cannot be conclusively established that Hazrat Husain's رضي الله عنه wishing to surrender at the final hour and pledge allegiance to Yazeed was due to him being pleased with Yazeed. It is possible that Hazrat Husain رضي الله عنه wished to surrender and pledge allegiance to Yazeed for some other reason. Apart from this, it should be remembered that there is somewhat contradiction between the reports regarding Hazrat Husain's رضي الله عنه wishing to pledge allegiance to Yazeed. Some narrations prove that Hazrat Husain رضي الله عنه offered to pledge allegiance to Yazeed while other narrations deny this. It is on account of this apparent contradiction in the reports that some Ulama the likes of Hazrat Moulana Muhammad Ameen Safdar رحمه الله and Hazrat Moulana Abdur Rasheed Nu'mani رحمه الله had held the opinion that Hazrat Husain رضي الله عنه was, until the very end, not prepared to pledge allegiance to Yazeed.

Below we will present the details of these narrations as well as explain the view which is preferred.

The first narration is that of Ammaar Duhni in which the following appears:

... فتوجه إليه عمر بن سعد فلما أتاه قال له الحسين اختر واحدة من ثلاثة،
إما أن تدعوني فانصرف من حيث جئت، وإنما أن تدعوني فأذهب إلى يزيد،
وإنما أن تدعوني فألحق بالشغور فقبل ذلك عمر، فكتب إليه عبيد الله بن زياد لا
ولا كرامة حتى يضع يده في يدي، فقال الحسين: لا والله لا يكون ذلك أبدا
فقاتلته فقتل أصحاب الحسين كلهم وفيهم بضعة عشر شابا من أهل بيته ... ^١

The general of Yazeed's army, Umar bin Sa'd, entered into dialogue with Hazrat Husain رضي الله عنه. Hazrat Husain رضي الله عنه said to him, "Choose one of three options. Either leave me to return from whence I have come, or leave me to go to Yazeed or leave me to go to the borders of the Islamic territory (where I will wage jihaad)." Umar bin Sa'd accepted this offer of three options from Hazrat Husain رضي الله عنه and wrote to Ubaidullah bin Ziyaad informing him of it. Ubaidullah bin Ziyaad, however, refused this offer saying, "No! By Allah! That will never ever happen!" They thus fought Hazrat Husain رضي الله عنه who was killed together with his companions. Among the companions of Hazrat Husain رضي الله عنه were more than ten youth from the Ahle Bayt.

Some scholars attempt to prove from this narration that Hazrat Husain رضي الله عنه had accepted the khilaafat of Yazeed and was willing to pledge allegiance to him. However, this narration cannot be used as a basis to prove this on account of the narrator, Ammaar Duhni, appearing in the chain. Some

^١ البداية و النهاية ٨/٦ ، تاريخ الطبرى ٢١٣/٦

Muhadditheen have criticized him on the basis of him being a Shia.^۱ However, the majority of the Muhadditheen have accepted his narrations and regarded him to be a reliable narrator.^۲ Even if his narration is to be accepted, there is no clear mention found in it stating that Hazrat Husain رضي الله عنه wished to go to Yazeed to pledge allegiance to him. It is possible that Hazrat Husain رضي الله عنه wished to be taken to Yazeed in order to negotiate and discuss the matter with him.

The second narration is that which is transmitted through Mujaalid bin Sa'eed.

عن الجالد بن سعيد الهمداني والصعب بن زهير أئمماً كانوا التقى ماراً ثلاثة أو أربعاً حسيناً وعمر بن سعد قال فكتب عمر بن سعد إلى عبيد الله بن زياد أما بعد فإن الله قد أطأنا النائرة وجمع الكلمة وأصلح أمر الأمة هذا حسين قد أعطاني أن يرجع إلى المكان الذي منه أتى أو أن نسيره إلى أي ثغر من ثغور المسلمين شيئاً فليكون رجالاً من المسلمين له ما لهم وعليه ما عليهم أو أن يأتي يزيد أمير المؤمنين فيوضع يده في يده فيرى فيما بينه وبينه رأيه ...^۳

It has been narrated from Mujaalid bin Sa'eed and Saq'ab bin Zuhair that Hazrat Husain رضي الله عنه and Umar bin Sa'd had met three or four

^۱ وقال علي بن المديني عن سفيان قطع بشر بن مروان عرقويه فقلت في أي شيء قال في التشيع (تمذيب الكمال ۲۱/۲۱)

^۲ قال عبد الله بن أحمد بن حنبل عن أبيه واسحاق بن منصور عن يحيى بن معين وأبو حاتم والنسائي ثقة (تمذيب الكمال ۲۱/۲۰)

^۳ تاريخ الطبرى ۶/۴۰

times. They then mention that Umar bin Sa'd wrote to Ubaidullah bin Ziyaad stating, "Allah Ta'ala has extinguished the fire, granted unity and rectified the matter of the Ummah. This is Hazrat Husain رضي الله عنه who has proposed to either return to where he has come from, go to the borders of the Islamic lands where he will be one of the normal Muslims, he will have the same rights and responsibilities as them, or he will go to Yazeed, Ameerul Mu'mineen, and place his hand in the hand of Yazeed so that his opinion of the matter between himself and Yazeed could be seen."

In this narration we find mention of Hazrat Husain رضي الله عنه offering to pledge allegiance to Yazeed. However, it should be noted that this narration cannot be relied upon due to the narrator Mujaalid bin Sa'eed appearing in the chain. As far as Mujaalid bin Sa'eed is concerned, the Muhadditheen have regarded him as a weak narrator.¹

The third narration is that which is reported from Haani bin Thubait Al-Hadhramy.

عن أبي جناب عن هانئ بن ثبيت الحضرمي وكان قد شهد قتل الحسين قال
بعث الحسين عليه السلام إلى عمر بن سعد عمرو بن قرطبة بن كعب الأنصاري
أن القني الليل بين عسكري وعسكرك قال فخرج عمر بن سعد في نحو من
عشرين فارسا وأقبل حسين في مثل ذلك فلما التقوا أمر حسين أصحابه أن

¹ قال البخاري كان يحيى بن سعيد يضعفه وكان عبد الرحمن بن مهدي لا يروي عنه شيئاً وكان بن حنبل لا يراه شيئاً يقول ليس بشيء وقال علي بن المديني قلت لـ يحيى بن سعيد مجالد قال في نفسي منه شيء (تحذيب الكمال ٢٢١/٢٢)

ينتحوا عنه وأمر بن سعد أصحابه بمثل ذلك قال فانكشفنا عنهم بحيث لا
 نسمع أصواتهم ولا كلامهم فتكلما فأطلا حتى ذهب من الليل هزيع ثم
 انصرف كل واحد منهم إلى عسكره بأصحابه وتحدث الناس فيما بينهما ظنا
 يظنونه أن حسينا قال لعمر بن سعد اخرج معي إلى يزيد بن معاوية وندع
 العسكريين قال عمر إذن تخدم داري قال أنا أبنيها لك قال إذن تؤخذ ضياعي
 قال إذن أعطيك خيرا منها من مالي بالمحاجز قال فتكره ذلك عمر قال فتحدث
 الناس بذلك وشاع فيهم من غير أن يكونوا سمعوا من ذلك شيئا ولا علموه^١

Haani says: Hazrat Husain رضي الله عنه sent Amr bin Qarzah bin Ka'b Ansaari to Umar bin Sa'd with the following message, "Meet me tonight in the area between your army and my army." Umar bin Sa'd and Hazrat Husain رضي الله عنه thus came to meet one another with twenty horsemen each. When they met, both Hazrat Husain رضي الله عنه and Umar bin Sa'd commanded their horsemen to move away from them. Accordingly, we moved away from them until we could neither hear their voices nor what they were speaking about. They had a lengthy conversation with one another until a portion of the night had elapsed after which each of them returned to his army with his horsemen. The people were now speaking among themselves, speculating and imagining that Hazrat Husain رضي الله عنه perhaps had the following conversation with Umar bin Sa'd:

Hazrat Husain رضي الله عنه perhaps said, "Come with me to Yazeed bin Mu'aawiyah. Let us leave the armies." Umar bin Sa'd replied, "If I do that, my home will be destroyed." Hazrat Husain رضي الله عنه replied, "I will

build it for you.” to which Umar bin Sa’d replied, “In that case my properties will be confiscated.” Hazrat Husain رضي الله عنه replied to this saying, “I will then give you better from my wealth in Hijaaz.” The people (still speculating and imagining) said that Umar bin Sa’d disliked this offer.

Haani concludes this narration by emphasizing, “That is what the people had said and that is the news that spread among them despite the fact that they neither heard nor knew of what Hazrat Husain رضي الله عنه and Umar bin Sa’d had spoken about.”

From this narration, it is clearly understood that Hazrat Husain رضي الله عنه never expressed his intention to pledge allegiance to Yazeed.

The fourth narration is that of Qais bin Ash’ath. Qais bin Ash’ath had spoken to Hazrat Husain رضي الله عنه and urged him to obey Ubaidullah bin Ziyaad. Hazrat Husain رضي الله عنه refused and made the following remark which clearly shows that he was not, at any cost, prepared to bow down before his enemy and pledge allegiance at his hand:

فقال له قيس بن الأشعث أولاً تنزل علي حكم ابن عمك يعني ابن زياد فإنك لن تري إلا ما تحب فقال له الحسين أنت أخو أخيك أتريد أن يطلبك بنو هاشم بأكثر من دم مسلم بن عقيل لا والله ولا أعطيهم بيدي إعطاء الذليل ولا أفر

إقرار العبد عباد الله إني عذت بربِّي وربِّكم أن ترجوني أعود بربِّي وربِّكم من كل
متكبر لا يؤمن بيوم الحساب ^١

“By Allah! I will neither give them my hand in disgrace nor confess like a slave. O servants of Allah! I have sought safety with my Lord and your Lord, against your injuring me and I have sought safety from my Lord and your Lord (to protect me) from every arrogant one who does not believe in the Day of Account”.

This narration clearly reveals that Hazrat Husain رضي الله عنه was not in the least prepared to accept Yazeed's khilaafat and pledge allegiance to him.

The fifth narration is that of Uqbah bin Sam'aan, the companion of Hazrat Husain رضي الله عنه:

عن عبد الرحمن بن جنديب، عن عقبة بن سمعان قال لقد صحبت الحسين من مكة إلى حين قتل، والله ما من كلمة قالها في موطن إلا وقد سمعتها، وإنه لم يسأل أن يذهب إلى يزيد فيضع يده إلى يده، ولا أن يذهب إلى ثغر من الشغور، ولكن طلب منهم أحد أمرئين، إما أن يرجع من حيث جاء، وإما أن يدعوه يذهب في الأرض العريضة حتى ينظر ما يصير أمر الناس إليه ^٢

Uqbah bin Sam'aan says, “I was with Hazrat Husain رضي الله عنه from (the moment he left) Makkah Mukarramah until the moment he was killed. By Allah! I heard, in every place, every word he uttered. He neither asked

^١ الكامل ١٢١/٣

^٢ البداية والنهاية ١٧٧٧/٨، تاريخ الطبرى ٣٤٠/٦

to go to Yazeed so that he could pledge allegiance nor did he ask to go and fight to defend the borders of the Islamic territories. Rather, he presented two options to them; they should either leave him to return to where he had come from or they should leave him to go into the vast lands of the earth where he would wait and see what would become of the people's affair.”

On account of the contradiction in the abovementioned narrations, Hazrat Moulana Muhammad Ameen Safdar رحمۃ اللہ علیہ and Hazrat Moulana Abdur Rasheed Nu'maani رحمۃ اللہ علیہ held the opinion that it cannot be conclusively proven that Hazrat Husain رضی اللہ عنہ was prepared to pledge allegiance to Yazeed. However, according to the majority of the Muhadithin, the narrations which are reported regarding Hazrat Husain’s رضی اللہ عنہ presenting three options, among which was the offer to pledge allegiance to Yazeed, are established and hence cannot be rejected. Nevertheless, it should be understood that Hazrat Husain’s رضی اللہ عنہ mere accepting to pledge allegiance to Yazeed at the final hour before the battle of Karbala cannot be used as a proof to establish that he was pleased with Yazeed.

Hazrat Moulana Qaasim Naanotwi رحمۃ اللہ علیہ has mentioned in regard to the abovementioned narrations that these narrations cannot be used as a basis to prove that Yazeed was a just and pious ruler and that Hazrat Husain رضی اللہ عنہ had changed his opinion and was pleased with Yazeed. The reason being, if this was so, Hazrat Husain رضی اللہ عنہ would not have presented three

options. Rather, he would have only expressed his wish to be taken to Yazeed in order to pledge allegiance to him.¹

From this we understand that the statement of Hazrat Husain رضي الله عنه in all these narrations “Take me to Yazeed so that I may place my hand in his hand” was not because he had changed his opinion of Yazeed and was pleased with him. Rather, he wished to be taken to Yazeed so that he may discuss and negotiate the matter with him. Hazrat Moulana Qaasim Naanotwi رحمۃ اللہ علیہ further explained that even if Hazrat Husain رضي الله عنه had changed his opinion and intended to pledge allegiance to Yazeed, then this was not because he felt that Yazeed was a pious and just ruler who was worthy of khilaafat. Instead, Hazrat Husain رضي الله عنه had only considered pledging allegiance to Yazeed as it was the lesser of the two evils. If he did not pledge allegiance to Yazeed, he and those with him would have had to fight the army of Yazeed which would lead to bloodshed and the loss of the lives of those with him.

Chapter 4 - The Incident of Harrah and Makkah Mukarramah

The Events which Led to the Battle at Harrah

Haafiz Ibnu Hajar رضي الله عنه has mentioned:

Yazeed, during his rule, appointed his cousin, Uthmaan bin Muhammad bin Abi Sufyaan, as the governor of Madeenah Munawwarah at the end of the 62nd year after the Hijrah. Uthmaan bin Muhammad bin Abi Sufyaan prepared a delegation of Sahaabah رضي الله عنهم and Taabi'een رحمه الله among whom were Abdullah bin Hanzalah Al-Ghaseel Al-Ansaari, Abdullah bin Abi Amr bin Hafs bin Mughirah Al-Hadhrami, Munzir bin Zubair and other respected men from the land of Madeenah Munawwarah, to go and meet Yazeed. Yazeed honoured these Sahaabah and presented gifts to them. When this group returned to Madeenah Munawwarah, they reported whatever they had witnessed there and said: "We have returned from a man who is such that he possesses no Deen. He drinks wine and listens to music amidst

dancing women.” From the entire group, only Munzir bin Zubair رَضِيَ اللَّهُ عَنْهُ did not return as he had instead gone to Basrah. When he returned to Madeenah Munawwarah, the people asked him to confirm the information which they had received from the group who returned from Yazeed. He verified all the information that the group of Sahaabah رَضِيَ اللَّهُ عَنْهُ and Taabi'een رَجُلُهُمْ لَهُمْ had given the people of Madeenah Munawwarah prior to his return. It was due to this that the people of Madeenah Munawwarah were displeased with Yazeed and turned against him.¹

Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ لَهُ has mentioned:

When the delegation of Madeenah Munawwarah returned from Yazeed, they exposed his faults and evil ways saying, “We have come from a person who possesses no Deen. He drinks wine while slave women play music around him. We make all of you witness that we have broken our allegiance to Yazeed.” Hearing the delegation’s report back on Yazeed, the rest of the people followed and also broke their allegiance to Yazeed. The people then pledged allegiance at the hands of Hazrat Abdullah bin Hanzalah Al-Ghaseel رَضِيَ اللَّهُ عَنْهُ, promising to fight against Yazeed even if it meant sacrificing their lives. Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ, however, did not approve of their breaking the pledge as he feared fitnah and evil consequences from the side of Yazeed.

Soon after, Hazrat Munzir bin Zubair – who had also been a part of the delegation – returned to Madeenah Munawwarah from Basrah and not only confirmed that the initial report of the delegation regarding Yazeed leaving out his Salaah due to being

¹فتح الباري ١٣، ٧٥ ، البداية والنهاية ٢٣٦/١٣

drunk, etc, was correct, but further criticized Yazeed and highlighted his evil ways to the people.

When Yazeed learnt that the people of Madeenah Munawwarah had turned against him, he sent Hazrat Nu'maan bin Basheer رضي الله عنه to Madeenah Munawwarah to warn the people against uprising and to urge them to remain subservient to him. Accordingly, he travelled to Madeenah Munawwarah where he warned the people against opposing Yazeed saying, “The fitnah that will come about through opposing Yazeed is extremely dangerous. You do not have the power and means to oppose the people of Shaam.” Hazrat Nu'maan bin Basheer رضي الله عنه knew of Yazeed’s wrongs and hence did not defend his integrity in any way.

Hearing his disencouragment, Hazrat Abdullah bin Mutee رضي الله عنه asked him, “O Nu'maan! Why are you attempting to break our unity and change our intention to rectify the affair which Allah Ta'ala has allowed us to put right?” Hazrat Nu'maan bin Basheer رضي الله عنه explained to them that he was not justifying the wrongs of Yazeed but was only stopping them from opposing Yazeed as they would not be able to combat his armies and save themselves from his evil. Hence he replied, “By Allah! It seems as if it was just yesterday that I witnessed what you are presently inviting to (at Karbala) where men stood against the caravan of Hazrat Husain رضي الله عنه, striking at their heads with swords until lives were lost. I can almost see the same thing happening to you here in Madeenah Munawwarah. You will leave these poor people, the Ansaar, to be killed in the streets, in their Masaajid and the doorways of their homes.”

Hazrat Nu'maan bin Basheer رضي الله عنه thereafter departed and the people of Madeenah Munawwarah did not heed his warning. The events that followed thus transpired in the exact manner that he had warned.¹

The Extent of Yazeed's Evils and Wrongs Before the Sahaabah and Taabi'een Broke their Allegiance with Him

Haafiz Ibnu Hajar Makki رحمه الله has recorded that Allaamah Waqaadi رحمه الله has recorded the following narration through numerous chains:

Hazrat Abdullah bin Hanzalah Al-Ghaseel رضي الله عنه was among those who became shaheed at Harrah fighting against the army

١) لما رجع وفد المدينة إليها أظهروا شتم بزيد وعييه وقالوا قدمنا من عند رجل ليس له دين يشرب الخمر وتعزف عنده القينات بالمعازف وإنما نشهدكم أنا قد خلعنكم فتابعهم الناس على خلعه وباعوا عبد الله بن حنبلة الغسيل على الموت وأنكر عليهم عبد الله بن عمر بن الخطاب ورجع المنذر بن الزبير من البصرة إلى المدينة فوافق أولئك على خلع بزيد وأخبرهم عنه أنه يشرب الخمر ويسكر حتى ترك الصلاة وعابه أكثر مما عابه أولئك فلما بلغ ذلك بزيد قال اللهم إني آثرته وأكرمنه ففعل ما قد رأيت فأدركه وانتقم منه ثم إن بزيد بعث إلى أهل المدينة النعمان بن بشير ينهاهم عما صنعوا وخذرهم غب ذلك ويأمرهم بالرجوع إلى السمع والطاعة وزرموا الجماعة فسار إليهم ففعل ما أمره بزيد وخوفهم الفتنة وقال لهم إن الفتنة وخيمة وقال لا طاقة لكم بأهل الشام فقال له عبد الله بن مطبي ما يحملك يا نعمان على تفريق جماعتنا وفساد ما أصبح الله من أمرنا فقال له النعمان أما والله لكأني وقد تركت تلك الامور التي تدعوا إليها وقامت الرجال على الركب التي تضرب مفارق القوم وجاههم بالسيوف ودارت رحا الموت بين الفريدين وكأني بك قد ضربت جنب بغلتك إلى وخلفت هؤلاء المساكين - يعني الانصار - يقتلون في سكفهم ومساجدهم وعلى أبواب دورهم فعصاد الناس فلم يسمعوا منه فانصرف وكان الامر والله كما قال سواء (البداية والنهاية ٢١٨/٨)

of Yazeed. Before the battle, he explained the reason for the Sahaabah رضي الله عنهم and Taabi'een رحمه الله عنهم resolving to break their allegiance to Yazeed and fight his army. He said, "By the oath of Allah! We did not rise against Yazeed (on account of his power and might) until his wrongs surpassed all limits. The oppression and tyranny during his rule as well as the sinful deeds he was involved in reached a point where we feared that had we not rose against him in order to reform the condition of the Ummah, we would be pelted with stones from the sky. We feared that the punishment of Allah Ta'ala would befall us all on account of his evil ways and us not doing anything to rectify the condition of the Ummah. Yazeed was a man who would sleep with the slave women who had given birth to his father's children and would also sleep with those same children who had been born to his father's slave women. He used to drink wine and forego his Salaah."¹

Killing of Sahaabah رضي الله عنهم and Taabi'een رحمه الله عنهم at Harrah through the Army of Yazeed

When Yazeed learnt of the Sahaabah رضي الله عنهم and Taab'ieen رحمه الله عنهم breaking their pledges of allegiance to him, he became enraged. He thereafter dispatched an army of twelve thousand soldiers

¹ فقد أخرج الواقدي من طرق أن عبد الله بن حنظلة ابن الغسيل قال و الله ما خرجننا على يزيد حتى خفنا أن نرمي بالحجارة من السماء إن كان رجلا ينكح أمهات الأولاد و البنات و الأخوات و يشرب الخمر و يدع الصلاة (الصواعق المحرقة ص ٣٠٩)

under the command of Muslim bin Uqbah to march into Madeenah Munawwarah and punish those who had turned against him. Yazeed instructed Muslim bin Uqbah in the following words:

Go to them (the people of Madeenah Munawwarah) with the blessing of Allah and fight them as you are definitely the most suitable person to deal with them. When you come to Madeenah Munawwarah then assess the situation. Whoever tries to prevent you from entering or wishes to fight then put them to the sword, put them to the sword! Do not leave any of them alive and loot and pillage the city for three days. Kill all of their wounded and all those who try to flee. Beware of leaving any of them alive! If you are successful and you do not face any obstacles then after killing the people of Madeenah Munawwarah, proceed to Makkah Mukarramah to fight Hazrat Abdullah bin Zubair رضي الله عنهما .¹

The extent of bloodshed and killing in the Mubaarak city of Rasulullah ﷺ was such that many women of Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم were widowed and their children orphaned. Certain reports have even set the number of women who were raped and impregnated by the army of Yazeed at one thousand.²

¹ وفاة الوفاء / ٢٥٥

² الكوكب الدرى / ٢ ، ٨٠ / ٦ ، وفيات الأعيان / ٢٧٦

Haafiz Ibnu Hajar Makki رَحْمَةُ اللَّهِ رَحْمَةً لَهُ Describes the Atrocities of the Army of Yazeed at Harrah

The bloodshed, atrocities and crimes committed by the army of Yazeed and their violating the sanctity of Madeenah Munawwarah are well known. They even went as far as robbing approximately three hundred girls of their virginity and murdering approximately three hundred Sahaabah رضي الله عنهم and seven hundred of the Qurraa of Madeenah Munawwarah. During the period in which the sanctity was violated, the people were forced to go into hiding to save their lives and were therefore unable to go to the Musjid of Rasulullah ﷺ for Salaah. The Musjid was thus entered by animals which urinated on the blessed mimbar of Rasulullah ﷺ, thereby causing the prophecies of Rasulullah ﷺ to become a reality as he had, during his lifetime, foretold that these fitnahs would break out in Madeenah Munawwarah after his demise. The commander of the army insisted that the people of Madeenah Munawwarah pledge allegiance to Yazeed on becoming his slaves, if he wished he could sell them and if he so wished, he could free them. When one of the people of Madeenah Munawwarah suggested to the commander that they pledge on the Kitaab of Allah Ta'ala and the Sunnah of Rasulullah ﷺ, he refused and had him beheaded.¹

¹ ووْقَعَ مِنْ ذَلِكَ الْجَيْشِ مِنَ الْقَتْلِ وَالْفَسَادِ الْعَظِيمِ وَالسُّبْيِ وَإِبَاحَةِ الْمَدِينَةِ مَا هُوَ مُشَهُورٌ حَتَّىٰ فَضَّلَ خَوْثَانَةً بَكْرًا وَقُتِلَ مِنَ الصَّحَابَةِ خَوْثَانًا ذَلِكَ وَمِنْ قِرَاءِ الْقُرْآنِ خَوْثَانًا سَبْعَ مِائَةً نَفْسًا وَأَبْيَحَتِ الْمَدِينَةُ أَيَامًا وَبَطَّلَتْ

Treatment of Hazrat Abu Sa'eed Khudri رضي الله عنه at Harrah

Abu Haaroon Abdi narrates:

I saw Hazrat Abu Sa'eed Khudri رضي الله عنه and noticed that some of his beard had been pulled out. I asked him, “Do you play with your beard?” He replied, “No! This is the treatment I received at the hands of the oppressors, the people of Shaam. They entered my home on the occasion of Harrah and took whatever goods and possessions I had. After the first group of looters left, a second group entered my home and were upset that they did not find anything to take and would have to leave empty handed. They therefore said, ‘Hold the old man down’ and then began to pull tufts out of my beard.”¹

The Army of Yazeed Wishing to Kill Hazrat Sa'eed bin Musayyib رحمة الله

On the occasion of Harrah, Hazrat Sa'eed bin Musayyib رحمة الله was seized and brought before Muslim bin Uqbah. Muslim then commanded him to pledge allegiance to Yazeed to which he refused saying, “I pledge allegiance in accordance to the way of

الجماعة من المسجد النبوي أيامها وأخيقت أهل المدينة أيامها فلم يمكن أحدا دخول مسجدها حتى دخلته الكلاب والذئاب وبالت على متبره تصديقا لما أخبر به النبي ولم يرض أمير ذلك الجيش إلا بأن يبايعوه ليزيد على أنهم خول له إن شاء باع وإن شاء أعتق فذكر له بعضهم البيعة على كتاب الله وسنة رسوله فضرب

عنقه (الصواعق المحرقة ص ٣١٠)

¹ وفاة الوفاء / ٢٦٠

Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه.” On hearing his refusal, Muslim instructed his men to behead Hazrat Sa’eed bin Musayyib رحمه الله. At that point a man came forward and, in order to save the life of Hazrat Sa’eed bin Musayyib رحمه الله, testified that he was a madman. Only then did Muslim spare him and allow him to go.¹

Yazeed Expresses His Gratitude for Harrah

Marwaan bin Hakam had spurred Muslim bin Uqbah against the people of Madeenah Munawwarah and incited him to wage war against them. Marwaan even accompanied Muslim to Madeenah Munawwarah on the occasion of Harrah to assist him until he defeated the people of Madeenah Munawwarah and the city was looted and pillaged. When Marwaan thereafter went to Yazeed, Yazeed expressed his gratitude to him for his role in Harrah and granted him a position close to himself.”²

^١ قال المدائني وحئ إلى مسلم بسعید بن المسیب فقال له بایع فقال أبایع على سیرة أبي بکر وعمر فامر بضرب عنقه فشهد رجل أنه مجنون فخلی سبیله (البداية و النهاية ٢٢٤/٨)

^٢ وفاء الوفاء ٢٥٩/١

The Opinion of Allaamah ibn Katheer regarding Yazeed's Role in Harrah

Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ تَعَالَى مَوْلَانَا مُحَمَّدٌ بْنُ كَثِيرٍ mentions:

Yazeed indeed made a grave mistake in instructing Muslim bin Uqbah to violate the sanctity of Madeenah Munawwarah for three days. This was a terrible, horrible mistake – especially when added to the fact that many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and their children رَجُلُهُمْ were murdered. We have previously mentioned that Yazeed had Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and his group killed at the hands of Ubaidullah bin Ziyaad. During the three days in which the sanctity of Madeenah Munawwarah was violated, innumerable crimes and atrocities of an unspeakable nature were committed in Madeenah Munawwarah of which only Allah Ta'ala has complete knowledge. Yazeed had sent Muslim bin Uqbah to Madeenah Munawwarah in order to secure his throne so that he would be able to enjoy a period of unchallenged rule until the end of his days. Allah Ta'ala, however, punished him by causing his plans to fail and preventing his aspirations from materializing. Allah Ta'ala destroyed the evil tyrant and ruler, Yazeed, and seized him in his mighty grip and such is the chastisement of your Lord when He chastises communities in the midst of their wrong. Grievous indeed and severe is His chastisement.¹

¹ وقد أخطأ زبید خطأً فاحشاً في قوله لمسلم بن عقبة أن يبيع المدينة ثلاثة أيام وهذا خطأً كبيراً فاحشاً مع ما انضم إلى ذلك من قتل حلق من الصحابة وأبنائهم وقد تقدم أنه قتل الحسين وأصحابه على يدي عبيد

The bloodshed and destruction which Yazeed unleashed on the holy city of Madeenah Munawwarah at Harrah is glaringly evident from the aforementioned narrations. This heart breaking tragedy in which many Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ and Taabi'een رَحْمَةُ اللَّهِ عَنْهُمْ were ruthlessly massacred and brutally killed, children orphaned, women widowed and many girls raped and impregnated, can never be forgotten. We should remember that these women were none other than the mothers, wives, sisters and daughters of the illustrious Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ and Taabi'een رَحْمَةُ اللَّهِ عَنْهُمْ. Undoubtedly, all our mothers, wives, sisters and daughters combined cannot come close to the status of these blessed women of the Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ and Taabi'een رَحْمَةُ اللَّهِ عَنْهُمْ. If a gruesome and tragic incident of this nature had to befall any of us, Allah Ta'ala forbid!, where our near and dear ones had been killed or our womenfolk raped, would we ever consider praising the perpetrators of such evil acts, making dua for them and saying رَحْمَةُ اللَّهِ (May Allah Ta'ala shower his mercy and blessings upon them) after mentioning their names, as we do for the pious servants of Allah Ta'ala? Certainly not! When this is not the way we deal with people who perpetrate evil acts against ourselves and our beloved ones, then how can we say رَحْمَةُ اللَّهِ after taking the name of Yazeed when we know that he was responsible for

الله بن زياد وقد وقع في هذه الثلاثة أيام من المفاسد العظيمة في المدينة النبوية ما لا يجد ولا يوصف مما لا يعلمه إلا الله عز وجل وقد أراد بارسال مسلم بن عقبة توطيد سلطانه وملكه ودوم أيامه من غير منازع فعاقبه الله بتقيض قصده وحال بينه وبين ما يشتهيه فقصمه الله قاصم الجبارية وأخذه أحد عزيز مقتدر وكذلك أحد ريك إذا أحد القرى وهي ظلمة إن أحده أليم شديد (البداية و النهاية ٢٢٥/٨)

killing the Ahle Bayt, the beloved family of Rasulullah ﷺ, the Sahaabah رضي الله عنهم وآلهم وأصحابهم and Taabi'een رضي الله عنهم؟

Was it Permissible for the Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم to Break their Allegiance to Yazeed?

When the fisq and oppression of Yazeed surpassed all limits, the Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم turned against him and broke their pledge to him. Why would the Sahaabah رضي الله عنهم not turn against a man whose actions openly contradicted the laws of Sharee'ah? Apart from the life of sin and vice which he was leading, the oppression and tyranny which he caused against the Ummah was sufficient grounds for the Sahaabah رضي الله عنهم to break their allegiance to him and strive to replace him with another khaleefah.

The statement of Allaamah Ibnu Katheer رحمه الله below shows that the people of Madeenah Munawwarah were practically unanimous in opposing Yazeed:

فخرج أهل المدينة بجموع كثيرة وهيئة لم ير مثلها^١

When the army of Yazeed arrived at Madeenah Munawwarah, such a large number of people emerged from Madeenah Munawwarah to fight them that an army of this size had perhaps not been seen before.

^١ البداية و النهاية ٢٢٥/٨

The stance of the Sahaabah رضي الله عنهم and Taabi'een regarding breaking their pledge with Yazeed was in total compliance with the instruction of Rasulullah صلى الله عليه وسلم. Rasulullah رضي الله عنهم had given the Sahaabah صلى الله عليه وسلم strict instruction not to obey the Ameer of the army when they see his actions contradicting the commands of Rasulullah صلى الله عليه وسلم. In such a situation, Rasulullah صلى الله عليه وسلم commanded them to replace him with a leader who complies with the laws of Sharee'ah.

عَنْ عَقْبَةِ بْنِ مَالِكٍ مِّنْ رَّهْطَةِ قَالَ بَعْثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَةً فَسَلَحْتُ رِجَالًا مِّنْهُمْ سِيفًا فَلَمَّا رَجَعْتُ لَوْ رَأَيْتُ مَا لَامَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَعْجَزْتُمْ إِذْ بَعَثْتُ رِجَالًا مِّنْكُمْ فَلَمْ يَمْضِ لِأَمْرِي أَنْ تَجْعَلُوا مَكَانَهُ مِنْ بَعْضِ
لِأَمْرِي^١

It is reported from Hazrat Uqbah bin Maalik that Rasulullah صلى الله عليه وسلم on one occasion dispatched an army. I (Uqbah bin Maalik) armed a soldier of the army with a sword. When the soldier returned, he said “If only you had witnessed the manner in which Rasulullah صلى الله عليه وسلم reproached us regarding a certain important issue of Deen (you would have certainly been amazed). Rasulullah صلى الله عليه وسلم said: “Were you so weak that you were unable to remove a man whom I had appoint as the leader of an army through appointing another ameer in his place when you see him opposing my command?”

^١ سنن أبي داود رقم ٢٦٢٩

وعن النواس بن سمعان قال قال رسول الله صلى الله عليه وسلم لا طاعة لملحوق
في معصية الخالق^١

Rasulullah ﷺ is reported to have said: “There is no obedience to the creation when the creation commands you to disobey Allah.”

Though the above instruction of Rasulullah ﷺ was in regards to replacing the leader of the army when his actions contradict the laws of the Sharee’ah, however the Ulama explain that in the case where the khaleefah opposes the laws of Sharee’ah and his oppression and tyranny becomes widespread in the land, then if the people have the ability to oppose him and replace him with another khaleefah, they should do so. It is for this reason that the Sahaabah رضي الله عنهم opposed Yazeed and broke their pledge of allegiance to him. Hence the Sahaabah رضي الله عنهم were not sinful for breaking their pledge to Yazeed. Rather, they will be rewarded abundantly – despite the outcome and consequence not turning out in their favour.

As far as the Hadeeth of Rasulullah ﷺ is concerned wherein it is stated, “Do not oppose the khaleefah unless you witness open kufr from him.”, the Muhaadditheen have explained that the meaning of “open kufr” in this Hadeeth refers to committing open sins and wrongs and flagrantly contradicting the laws of Sharee’ah as explained in other Ahaadeeth.²

^١ رواه البغوي في شرح السنة رقم ٢٤٥٥ وهو في صحيح ابن حبان رقم ٤٥٦٨ بمعناه عن علي رضي الله عنه

^٢ قال ابن حجر في (فتح الباري) تحت هذا الحديث:

ووقع عند الطبراني من رواية أحمد بن صالح عن بن وهب في هذا الحديث كفرا صراحة بصاد مهملة مضمة ثم راء ووقع في رواية حبان أبي النضر المذكورة إلا أن يكون معصية الله بواحا وعند أحمد من طريق عمير بن هانئ عن جنادة ما لم يأمروك بواحًا وفي رواية إسماعيل بن عبيد عند أحمد والطبراني والحاكم من روايته عن أبيه عن عبادة سيلي أمركم من بعدي رجال يعرفونكم ما تنكرون وينكرون عليكم ما تعرفون فلا طاعة لمن عصى الله وعند أبي بكر بن أبي شيبة من طريق أزهر بن عبد الله عن عبادة رفعه سيكون عليكم أمراء يأمرنكم بما لا تعرفون ويفعلون ما تنكرون فليس لأولئك عليكم طاعة قوله عندكم من الله فيه برهان أي نص آية أو خبر صحيح لا يختتم التأويل ومقتضاه أنه لا يجوز الخروج عليهم ما دام فعلهم يتحمل التأويل قال النووي المراد بالكفر هنا المعصية ومعنى الحديث لا تنازعوا ولاة الأمور في ولايتهم ولا تعترضوا عليهم إلا أن تروا منهم منكرا محققا تعلمونه من قواعد الإسلام فإذا رأيتم ذلك فانكروا عليهم وقولوا بالحق حيثما كنتم انتهيا وقال غيره المراد بالإثم هنا المعصية والكفر فلا يغترض على السلطان إلا إذا وقع في الكفر الظاهر والذي يظهر حمل رواية الكفر على ما إذا كانت المنازعة في الولاية فلا ينبع مما يقدح في الولاية إلا إذا ارتكب الكفر وحمل رواية المعصية على ما إذا كانت المنازعة فيما عدا الولاية فإذا لم يقدح في الولاية نازعه في المعصية بأن يذكر عليه برفق ويتوصل إلى ثبيت الحق له بغیر عنف وحمل ذلك إذا كان قادرا والله أعلم ونقل بن الداودي قال الذي عليه العلماء في أمراء الجور أنه إن قدر على خلعه بغیر فتنة ولا ظلم وجب والا فالواجب الصبر وعن بعضهم لا يجوز عقد الولاية لفاسق ابتداء فان أحدهم جورا بعد أن كان عدلا فاختلقو في جواز الخروج عليه وال الصحيح المنع إلا أن يكفر فيحجب الخروج عليه

(فتح الباري ١٣ / ١٠)

قال الشيخ مفتى محمد تقى العثمانى فى (تكلمة فتح الملهم):

قوله: "إلا أن تروا كفرا بواحا" بفتح الباء والواو، يعني ظاهرا باديا ، من قولهم : باح بالشىء يبوج به بواحا : إذا أذاعه وأظهره، ووقع في بعض الروايات: "براها" بالياء بدل الواو، وهو قريب من هذا المعنى ، وأصل البراح : الأرض الفقراء التي لا أنيس فيها ولا بناء. وقيل: البراح: البيان ، يقال: برح الخفاء ، إذا ظهر. ووقع عند الطبراني في هذا الحديث: "كفرا صراحة" بصاد مضمة ثم راء. هذا ملخص ما في فتح الباري ٨:١٣

مسألة الخروج على أئمة الجور:

وبهذا الحديث استدل جمهور العلماء على أنه لا يجوز الخروج على السلطان الجائر أو الفاسق إلا أن يظهر منه كفر صريح. قال الحافظ في الفتح ١٣: ٧: "قال ابن بطال: في الحديث حجة في ترك الخروج على

السلطان ولو حار. وقد أجمع الفقهاء على وجوب طاعة السلطان المغلب والجهاد معه ، وأن طاعته خير من الخروج عليه، لما في ذلك من حقن الدماء وتسكين الدهماء ، ومحجتهم هذا الخبر وغيره مما يساعدوه ، ولم يستثنوا من ذلك إلا إذا وقع من السلطان الكفر الصريح ، فلا تجوز طاعته في ذلك ، بل يجب مجاહته لمن قدر عليها".

وربما يفهم منه بعض الناس أن الإمام الجائز لا يجوز الخروج عليه في حال من الأحوال ما دام متسميا باسم الإسلام. وليس الأمر على هذا الإطلاق ، ولا سيما على مذهب الإمام أبي حنيفة رحمه الله تعالى ، يقول الإمام أبو بكر الحصاوس رحمه الله في أحكام القرآن ٧٠:١ تحت قوله تعالى (ولا ينال عهدي الظالمين) : وكان مذهبـه (يعنى أبي حنيفة) مشهورا في قتال الظلمة، وأئمة الجور، ولذلك قال الأوزاعي: "احتملنا أبا حنيفة على كل شيء حتى جاءنا بالسيف" يعني قتال الظلمة، فلم يتحمله.... وقضيته في أمر زيد بن علي مشهورة، وفي حمله المال إليه، وفتحه الناس سرا في وجوب نصرته والقتال معه ، وكذلك أمره مع محمد وإبراهيم أبني عبد الله بن حسن.

أما الذي أشار إليه الحصاوس من قضية زيد بن علي ، فما ذكره أصحاب التواريـخ أن زيد بن علي لما خرج على بني أمية أيدـه الإمام أبو حنيفة بمالـه ، وقد أخرج الموفق بسندـه: كان زيد بن علي أرسـل إلى أبي حنيفة يدعـوه إلى نفسه، فقال أبو حنيـفة لـرسـوله: لو علمـت أن الناس لا يخـذلونـه ويـقـومـونـ معـه قـيـامـ صـدـقـ، لـكـنـ أـتـبـعـهـ وأـجـاهـدـ معـهـ منـ خـالـفـهـ، لـأـنـ إـمـامـ حـقـ، وـلـكـنـ أـخـافـ أـنـ يـخـذـلـهـ كـمـاـ خـذـلـأـبـاهـ، وـلـكـنـ أـعـيـنهـ بـعـالـيـ فـيـقـتـقـوـيـ بـهـ عـلـىـ مـنـ خـالـفـهـ، وـقـالـ لـرـسـولـهـ: "ابـسـطـ عـذـرـيـ عـدـهـ، وـبـعـثـ إـلـيـ بـعـشـرـ لـآـفـ دـرـهـ" ثم قال المـوـقـعـ: "وـفـيـ غـيـرـ هـذـهـ الرـوـاـيـةـ اـعـتـذـرـ بـمـرـضـ يـعـتـرـهـ فـيـ الأـيـامـ حـتـىـ تـخـلـفـ عـنـهـ، وـفـيـ رـوـاـيـةـ أـخـرىـ: سـئـلـ عـنـ الـجـهـادـ مـعـهـ، فـقـالـ: خـرـوجـهـ يـصـاهـيـ خـرـوجـ رـسـولـ اللـهـ صـلـيـ اللـهـ عـلـيـهـ وـسـلـمـ يـوـمـ بـدـرـ، فـقـيلـ لـهـ: فـلـمـ تـخـتـلـتـ عـنـهـ؟ قـالـ: لـأـجـلـ وـدـاعـ كـانـتـ عـنـدـيـ لـلـنـاسـ عـرـضـتـهـ عـلـىـ أـبـيـ لـيـلـيـ، فـمـاـ قـبـلـهـاـ، فـخـفـتـ أـنـ قـتـلـ مـجـهـلاـ للـوـدـائـ، وـكـانـ يـبـكـيـ كـلـمـاـ ذـكـرـ مـقـتـلـهـ" رـاجـعـ مـنـاقـبـ الـإـمـامـ الـأـعـظـمـ لـلـمـوـقـعـ الـمـكـيـ ٢٦٠:١ وـ ٢٦١ـ .

وـأـمـاـ قـصـتـهـ مـعـ مـحـمـدـ النـفـسـ الزـكـيـ وـأـخـيـ إـبـراهـيمـ بـنـ عـبـدـ اللـهـ، فـإـنـحـماـ خـرـجـاـ عـلـىـ الـمـنـصـورـ، وـذـكـرـ الـمـكـيـ فـيـ الـمـنـاقـبـ ٨٤:٢ أـنـ أـبـاـ حـنـيـفـةـ كـانـ يـخـضـ النـاسـ عـلـىـ إـبـراهـيمـ وـيـأـمـرـهـ بـاتـبـاعـهـ، وـذـكـرـ قـبـلـ ذـلـكـ أـنـ كـانـ يـفـضـلـ الـغـزـوـةـ مـعـهـ عـلـىـ خـمـسـيـنـ حـجـةـ، وـذـكـرـ الـكـرـدـرـيـ فـيـ مـنـاقـبـهـ ٢٢:٢ أـنـ إـلـمـامـ أـبـاـ حـنـيـفـةـ مـنـعـ الـحـسـنـ بـنـ فـقـطـبـةـ أـحـدـ قـوـادـ الـمـنـصـورـ مـنـ خـرـوجـ إـلـىـ إـبـراهـيمـ بـنـ عـبـدـ اللـهـ، وـيـقـالـ: إـنـ الـمـنـصـورـ سـمـ أـبـاـ حـنـيـفـةـ مـنـ أـجـلـ هـذـاـ، حـتـىـ تـوـفـيـ رـحـمـهـ اللـهـ.

وـكـذـلـكـ قـصـةـ سـيـدـنـاـ الـحـسـنـ بـنـ عـلـيـ رـضـيـ اللـهـ عـنـهـ مـعـ يـزـيدـ بـنـ مـعـاوـيـةـ مـعـرـوفـةـ، وـخـرـجـتـ جـمـاعـةـ مـنـ الـمـقـبـلـيـنـ عـلـىـ الـحـجـاجـ بـنـ يـوـسفـ .

Dispatching Troops to Makkah Mukarramah

Despite the extent of the havoc and bloodshed which his army had caused in Madeenah Munawwarah, Yazeed was not yet satisfied. He therefore issued a command that troops be dispatched to invade Makkah Mukkaramah and fight against Hazrat Abdullah bin Zubair رضي الله عنهما. Muslim bin Uqbah thus took the army of Yazeed and proceeded to Makkah Mukarramah with the intention of attacking its people. Muslim, however, died en route to Makkah Mukarramah. Yazeed thereafter appointed Husain bin Numair as the commander of the army. The army reached Makkah Mukarramah and launched an attack on the 27th of Muharram in the 64th year after the Hijrah. The battle raged on for a few days and seeing that no progress was being made,

فالذى يظهر لهذا العبد الضعيف عفنا الله عنه بعد مراجعة النصوص الشرعية وكلام الفقهاء والحدىين في هذا الباب - والله أعلم - أن فسق الإمام على قسمين: الأول ما كان مقتضاً على نفسه، فهذا لا يبيح الخروج عليه، وعليه يحمل قول من قال: إن الإمام الفاسق أو الجائز لا يجوز الخروج عليه. والثاني: ما كان متعدياً وذلك بترويج مظاهر الكفر وإقامة شعائره، وتحكيم قوانينه، واستخفاف أحكام الدين والإمتثال من تحكيم شرع الله مع القدرة على ذلك لاستقباحه، وتفضيل شرع غير الله عليه. فهذا ما يلحق بالكفر البوح، ويجوز حينئذ الخروج بشروطه.

وأحسن ما رأيت في هذا الموضوع كلام نفيس لشيخ مشايخنا حكيم الأمة أشرف على التهانوي رحمه الله في رسالته "جزل الكلام في عزل الإمام" وإنما مطبوعة في مجلد الخامس من إمداد الفتاوى (ص ١١٩ إلى ١٣١)

وإن خلاصة ما ذكره رحمه الله في تلك الرسالة أن الأمور المخلة بالإمام على سبعة أقسام: القسم

الأول: أن يعزل الإمام نفسه بلا سبب، وهذا فيه خلاف، كما في شرح المقاصد ٢٨٢:٢
..... (تكميلة فتح الملهم ٣٢٨-٣٢٦/٣).

Husain bin Numair erected a huge catapult on Mt. Abu Qubais and initially launched rocks at the Holy Ka'bah. After launching rocks, they began to launch flaming balls which set the ghilaaf (cover) of the Ka'bah alight and caused considerable damage to it.

Reinforcements were brought in from Shaam as the battle continued into its second month. During this battle, certain Sahaabah رضي الله عنهم وآلهم وأصحابهم and Taabi'een رضي الله عنهم وآلهم وأصحابهم were killed and many people were injured.

Despite Nabi ﷺ prohibiting fighting in the precincts of the Haram in many Ahaadeeth, Yazeed commanded his army to fight in the Haram of Makkah Mukarramah, blatantly ignoring all these Ahaadeeth which prohibit violating the sanctity of the Haram.¹

The news of the death of Yazeed reached Makkah Mukarramah on the 10th of Rabeeul Awwal in the 64th year after the Hijrah while the war was still on. Due to the news of Yazeed's demise, the army of Yazeed was forced to retreat with failure. At the time of his death he was thirty eight years old. He had only ruled for three years and eight months. Three days after his demise, the leader of his army, Husain bin Numair, called off the attack and thereafter left for Shaam.

¹ البداية والنهاية ١٣/٢٣٦

Ubaidullah bin Ziyaad Refuses to do the Dirty Work of Yazeed for the Second Time

When Yazeed dispatched Muslim bin Uqbah to Madeenah Munawwarah after its people had broken their pledges of allegiance, he instructed him saying, “Invite the people three times (to pledge allegiance to me). If they return to being loyal and obedient to me then accept this from them and leave them. If they resist then seek the help of Allah and fight them. Once you have conquered them, make Madeenah Munawwarah halaal for three days (allow your men to rob, murder, etc as they please, thus violating the sanctity of Madeenah Munawwarah). Once three days have elapsed then leave the people. Look for Ali bin Husain رضي الله عنهما and do not harm him but rather treat him well and seat him close to you in honour as he was not involved in the uprising of the people.”

Yazeed then commanded Muslim bin Uqbah to go to Makkah Mukarramah after defeating the people of Madeenah Munawwarah to besiege Hazrat Abdullah bin Zubair رضي الله عنهما. He also instructed him, in the event of anything happening to him, to appoint Husain bin Numair As-Sakooni as the commander.

Yazeed had initially written to Ubaidullah bin Ziyaad commanding him to go to Makkah Mukarramah and lay siege to Hazrat Abdullah bin Zubair رضي الله عنهما. Ubaidullah bin Ziyaad, however, refused and said, “By Allah! I will never carry out both evil acts for this faasiq! How can I first kill the grandson of

Rasulullah ﷺ and thereafter wage war on the Ka'bah for him?"¹

¹ البداية والنهاية ٢٢٢/٨

Chapter 5 - The Views of the Sahaabah رضي الله عنهم, Taabi'een رحمهم الله and Luminaries of the Different Eras of Islam

1. The View of the Sahaabah رضي الله عنهم regarding Yazeed

As mentioned previously, the delegation of Sahaabah رضي الله عنهم that returned from Yazeed informed the people of Madeenah Munawwarah regarding Yazeed in the following words: We have returned from a person who is such that he possesses no Deen. He drinks wine and listens to music amidst dancing women.¹

¹ البداية والنهاية ٢١٨/٣ ، تكميلة فتح الملهم ٣٤٩/٣

2. The View of Hazrat Abdullah bin Zubair رضي الله عنهما

Hazrat Abdullah bin Zubair رضي الله عنهما would refer to Yazeed in his khutbahs using the following words:

“Yazeed of the monkeys, the drinker of wine, the one who discards Salaah, the one who remains fixated on singing girls.”¹

N.B. Hazrat Abdullah bin Zubair رضي الله عنهما would refer to Yazeed in his khutbahs as “Yazeed of the monkeys” as he would keep monkeys as pets to entertain and amuse himself.²

3. The View of Hazrat Abu Hurairah رضي الله عنه

Hazrat Abu Hurairah رضي الله عنه had mentioned, “I have secured two vessels (two types) of knowledge from Rasulullah ﷺ. As for one of the two, I have disseminated it and as for the second, if I am to disseminate it, this (indicating towards his throat) will be slit (i.e I will be killed).”³

Haafiz Ibnu Hajar Asqalaani رحمه الله in the commentary of this Hadeeth has written that the second type of knowledge which Hazrat Abu Hurairah رضي الله عنه referred to was the detailed

¹ البداية والنهاية ٢٢٢/٨

² البداية والنهاية ٢٣٩/٨

³ صحيح البخاري رقم ١٢٠

knowledge of those Ahaadeeth of Rasulullah ﷺ which contained mention of the names of the evil leaders who will appear in the world after Rasulullah's ﷺ demise and their evil conditions during their eras. He would hint to this knowledge but would never explicitly mention it out of fear for his life. An example of his hinting to this knowledge is where he said, "I seek protection in Allah Ta'ala from the coming of the sixtieth year and from the leadership of the youngsters." In this specific dua, Hazrat Abu Hurairah رضي الله عنه was referring to the rulership of Yazeed as his rule commenced in the sixtieth year after Hijrah. Allah Ta'ala accepted the dua of Hazrat Abu Hurairah رضي الله عنه as he passed away one year prior to Yazeed becoming the ruler."¹

¹ فتح الباري ٢٦١/١

The Views of the Taabi'een

رَحْمَةُ اللَّهِ

4. The View of the Son of Yazeed (Demise: 64 Hijri)

After the death of Yazeed bin Mu'aawiyah, his son, Mu'aawiyah bin Yazeed, was appointed the successor of his father, Yazeed. However, he gathered the people and publicly addressed them saying: "O people! I inform you regarding the affair of khilaafat. My grandfather, Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ, despite being a great Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, had erred in fighting against Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, though he will be excused on account of it being due to an error of judgement. As far as my father, Yazeed, is concerned, you are all aware of the injustice and atrocities for which he is responsible regarding the killing of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and the disrespect shown to the Ahle Bayt. Similarly, you are well aware of the bloodshed that was caused through my father in Madeenah Tayyibah and Makkah Mukarramah, where thousands, among whom were the Sahaabah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Taabi'een, were brutally massacred. As for myself, I do not wish to tread in the footsteps of my father.

Hence I decline to accept this office of khilaafat on account of the fear that I may also fall into the same sins as my father.” After stepping down, he told the people to appoint as khaleefah whomsoever they felt suitable from the people. The people therefore appointed Marwaan in his place. It was not long thereafter that the son of Yazeed (Mu'aawiyah bin Yazeed) passed away.¹

5. The View of Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ (Demise: 94 Hijri)

On the occasion of Harrah, Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ was seized and brought before Muslim bin Uqbah. Muslim then commanded him to pledge allegiance to Yazeed to which he refused saying, “I pledge allegiance in accordance to the way of Hazrat Abu Bakr رَحْمَةُ اللَّهِ عَنْهُ and Hazrat Umar رَحْمَةُ اللَّهِ عَنْهُ.” On hearing his refusal, Muslim instructed his men to behead Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ. At that point a man came forward and, in order to save the life of Hazrat Sa'eed bin Musayyib رَحْمَةُ اللَّهِ, testified that he was a madman. Only then did Muslim spare his life and allow him to go.

¹ الكوكب الدرى ٨٠/٢ ، تاريخ الخميس حسين بن محمد بن الحسن الديار بكري المتوفى ٩٦٦ هـ ٣٠١/٢ ، النجوم الزاهرة في ملوك مصر والقاهرة ليوسف بن تغري بردي بن عبد الله الظاهري الحنفي، أبو الحasan، جمال الدين المتوفى ١٦٥١ هـ ١٨٧٤ / ١ ، البداء والتاريخ – المنسوب إلى أبي زيد البلاخي المتوفى

6. The View of Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ (Demise: 101 Hijri)

On one occasion, a person spoke highly of Yazeed in the presence of Umar bin Abdul Azeez رَحْمَةُ اللَّهِ and referred to Yazeed using the title “Ameerul Mu’mineen”. Umar bin Abdul Azeez رَحْمَةُ اللَّهِ was greatly disturbed at this and commanded that the man be lashed twenty times. He then said regarding Yazeed: “Such a person is not fit to be called by the title Ameerul Mu’mineen.”¹

The above incident has been reported with an authentic chain of narrators.²

It is reported that Hazrat Umar bin Abdul Azeez said: Had I been in Yazeed’s place and even if Allah Ta’ala had to forgive me and allow me to enter Jannah, I will not enter. What face will I have before Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ before knowing full well that I killed his grandson (Hazrat Husain رَحْمَةُ اللَّهِ عَلَيْهِ)؟³

If this was the view of the son of Yazeed and Umar bin Abdul Azeez, who belonged to the Banu Umayyah and were from the family of Yazeed, one can well imagine and gauge what the views of others present in his era would have been.

N.B. It is recorded in certain narrations that Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ used to express pity over Yazeed as despite him being the son of an illustrious Sahaabi and hailing from his

¹ تاريخ الخلفاء ص ٢٠٩ ، تهذيب التهذيب ٢١٥/١١

² تهذيب تهذيب الكمال للإمام الذهبي ١٠٠/١٠

³ وفيات الأعيان ٣٥٣/٦

own family, the Banu Umayyah, he still perpetrated such evil deeds in his life.¹

7. The View of Hazat Hasan Basri رَحْمَةُ اللَّهِ لِهِ (Demise: 110 Hijri)

Hasan Basri رَحْمَةُ اللَّهِ لِهِ is reported to have said, “On account of Hazrat Mughirah bin Shu’bah رَحْمَةُ اللَّهِ لِهِ suggesting that Yazeed be the successor of Hazrat Mu’awiyah رَحْمَةُ اللَّهِ لِهِ, great harm has come to this Ummah.”²

¹ لسان الميزان ٢٨١/٦

² تاريخ الخلفاء ص ٢٠٥

The Views of the Fuqahaa and Muhaditheen of the Different Eras

8-9. The View of Imaam Abu Haneefah رَحْمَةُ اللَّهِ (Demise: 150 Hijri) and Imaam Maalik رَحْمَةُ اللَّهِ (Demise: 179 Hijri)

Allaamah Ilkiyaa رَحْمَةُ اللَّهِ was once asked regarding whether Yazeed bin Mu'aawiyah was a Sahaabi. He answered: "Yazeed was not a Sahaabi. Instead, he was born during the khilaafat of Hazrat Umar رَحْمَةُ اللَّهِ عَلَيْهِ." (Some say in the khilaafat of Hazrat Uthmaan رَحْمَةُ اللَّهِ عَلَيْهِ). He then mentioned the views of the salaf regarding Yazeed bin Mu'aawiyah. He said: Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ indirectly condemned the evil of Yazeed and on another occasion, openly condemned his wrongs. Similarly, Imaam Abu Haneefah رَحْمَةُ اللَّهِ and Imaam Maalik رَحْمَةُ اللَّهِ both, on one occasion, indirectly condemned the evil of Yazeed and on another occasion, openly condemned his wrongs. As far as our view regarding Yazeed is concerned, we do not indirectly

condemn his wrongs. Instead, we openly and clearly condemn his wrong actions. Why should we not openly expose his sins whereas he used to be involved in playing backgammon, going out hunting, habitually consuming wine and his singing poetry regarding wine is well known?¹

10. The View of Hazrat Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ (Demise: 241 Hijri)

Hazrat Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ had mentioned: Yazeed was not a reliable personality and hence Ahaadeeth should not be narrated from him.²

Ibnul Jowzi رَحْمَةُ اللَّهِ has mentioned regarding Imaam Ahmad's opinion of Yazeed:

وقد أسندا يزيد بن معاوية الحديث فروى عن أبيه عن رسول الله صلى الله عليه وسلم وإسنادنا إليه متصل غير أن الإمام أحمد سئل أ يروى عن يزيد الحديث فقال لا ولا كرامة فلذلك امتنعنا أن نسند عنه^٣

Yazeed bin Mu'aawiyah used to quote Hadeeth with his chain from his father who narrates from Rasulullah ﷺ. We have an uninterrupted chain to Yazeed except that (we will not narrate any Hadeeth from him on account of) Imaam Ahmad رَحْمَةُ اللَّهِ leaving him out. Imaam Ahmad رَحْمَةُ اللَّهِ was once asked, “Can Hadeeth be narrated from

^١ وفيات الاعيان / ٣ - ٢٨٩ - ٢٨٧

^٢ ميزان الاعتدال / ٧ - ٢٦٢

^٣ المنتظم / ٥ - ٣٢٢

Yazeed?” Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ replied, “No, and there is no honour in narrating from him.” It is for this reason that we do not narrate Hadeeth from him.

Mahna رَحْمَةُ اللَّهِ عَلَيْهِ has also narrated regarding Imaam Ahmad :

قال مهنا سألت أَحْمَدَ عَنْ يَزِيدَ بْنِ مَعَاوِيَةَ فَقَالَ هُوَ الَّذِي فَعَلَ بِالْمَدِينَةِ مَا فَعَلَ
قلت وما فعل قال نعمها قلت فيذكر عنه الحديث قال لا يذكر عنه الحديث ولا
ينبغي لأحد أن يكتب عنه حديثا^١

I asked Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ regarding Yazeed bin Mu'aawiyah to which he replied, “He is the one who did what he did to the blessed land of Madeenah Munawwarah!” I asked Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ, “And what did he do?” Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ replied, “He had the city ransacked.” I thereafter asked Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ, “Can Hadeeth be narrated from Yazeed?” Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ answered, “Hadeeth cannot be narrated from him and it does not behove any person to record Hadeeth from him.”

The son of Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ, Saalih bin Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ, narrates the following:

I once mentioned to my father that some people claim to have love for Yazeed. On hearing this, my father replied, “O my son! Can any person who believes in Allah and the last day possibly love Yazeed?” I thereafter asked my father, “O my

^١ المقصد الأرشد ٤/٤

father! Why do you not curse him?” My father replied, “O my son! When did you ever see your father cursing someone?”¹

N.B. There are different reports narrated from Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ regarding Yazeed. Some reports establish that he was displeased with him but did not curse him, while other reports establish that he did curse him.

The son of Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ reports: I once said to my father, Imaam Ahmad bin Hambal, “Some people mention that they love Yazeed bin Mu'aawiyah.” Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ responded by saying, “Is it permissible for anyone who believes in Allah to have love for Yazeed? And why should a person not curse the one whom Allah himself has cursed in His Kitaab (i.e. the Quraan)?” I then said to my father, “And where did Allah curse Yazeed in the Quraan?” Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ recited the verse of the Quraan:

فَهُنَّ عَسِيْثُمْ إِن تَوَلَّنَمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْجُحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَرَهُمْ ﴿٢٣﴾

Then if you turn away and commit mischief in the earth and sever kinship, then those are the ones whom Allah has cursed and made them deaf and blind from the truth.²

¹ قال صالح بن أحمد : قلت لأبي : إن قوماً يقولون : إنهم يحبون يزيد فقال : يا بني وهل يحب يزيد أحد يؤمن بالله واليوم الآخر فقلت : يا أبا فلماذا لا تعلنه قال : يا بني ومني رأيت أباك يلعن أحدا (مجموعة الفتاوى لابن تيمية ٢٥٤ / ٣ - ٢٩٥)

After mentioning the incident of Harrah and the Hadeeth of Nabi ﷺ which mentions that Allah Ta’ala has cursed the person who oppresses and puts the people of Madeenah Munawwarah into fear, Allaamah Ibnu Katheer رحمه الله mentioned the following:

“The scholars who permit the cursing of Yazeed have deduced its permissibility from this Hadeeth¹ as well as other similar Ahaadeeth. The permissibility of cursing Yazeed has also been narrated from Imaam Ahmad bin Hambal رحمه الله and many eminent Hambali scholars, the likes of Khallaal رحمه الله, Abu Bakr Abdul Azeez رحمه الله, Qaadhi Abu Ya’laa رحمه الله and his son, Qaadhi Abul Husain رحمه الله have preferred this view. Abul Faraj ibnul Jowzi رحمه الله has authored a treatise which discusses this subject exclusively in which he has mentioned that cursing Yazeed is permissible.”²

11. The View of Imaam Abu Bakr Jassaas Hanafi رحمه الله (Demise: 370 Hijri)

Imaam Abu Bakr Jassaas رحمه الله has written in Ahkaamul Quraan:

“After the first four khulafaa (had passed away), the Sahaabah رضي الله عنهم would also wage jihaad against the kuffaar

قد ذكر ابن تيمية في منهاج السنة أن هذه الرواية غير صحيحة لأنها منقطعة، ولكن قد ساقها ابن الجوزي بسنده في كتابه "الرد على المتصشب العنيد الماتع من ذم يزيد" ص ٤١

¹ عن أبي عبد الله القراط أنه قال أشهد على أبي هريرة أنه قال قال أبو القاسم صلى الله عليه وسلم من

أرذل أهل هذه البلدة بسوء يعنى المدينة أذابه الله كما يذوب الملح في الماء (صحيح مسلم رقم ١٣٨٦)

² البداية والنهاية ٢٢٦/٨

under the leadership of faasiq leaders. Hence Hazrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ waged jihaad with the accursed Yazeed.”¹

12. The View of Ibnu Hazm Zaahiri رحمه الله (Demise: 456 Hijri)

Ibnu Hazm Zaahiri رَحْمَةُ اللَّهِ لَهُ has written the following regarding Yazeed in Jamharatu Ansaabil Arab:

Yazeed, Ameerul Mu'mineen, was responsible for atrocities in Islam. He killed the people of Madeenah Munawwarah, the most eminent of personalities and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had lived until the occasion of Harrah towards the end of his rule. He killed Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and members of the Ahle Bayt in the beginning of his rule. He laid siege to Hazrat Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ in the Musjidul Haraam and violated the sanctity of the Ka'bah and Islam. Allah therefore took his life in those days. He had waged jihaad against Constantinople and laid siege to it in the days of his father's rule.²

Ibnu Hazm Zaahiri رَحْمَةُ اللَّهِ لَهُ has also written the following:

Allegiance was pledged at the hands of Yazeed bin Mu'aawiyah on the demise of his father. His appellation was Abu

¹ This statement of Imaam Abu Bakr Jassaas رَحْمَةُ اللَّهِ لَهُ is in reference to the jihaad that occurred during the lifetime of Hazrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ against the kuffaar in Constantinople. Hazrat Abu Ayoob Ansaari رَضِيَ اللَّهُ عَنْهُ was part of the army. The Ameer appointed over that army in the lifetime of Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ was Yazeed. (أحكام القرآن ٣/٤٥)

² جمهرة أنساب العرب ص ١١٢

Khaalid. Hazrat Husain bin Ali bin Abu Taalib رضي الله عنهما and Hazrat Abdullaah bin Zubair رضي الله عنهما both refused to pledge allegiance to him. As for Hazrat Husain رضي الله عنهما, he went to Kufah but was killed before he could enter it. After the murder of Hazrat Uthmaan رضي الله عنهما, his death was the third calamity of Islam. Alternatively, it was the fourth calamity of Islam after the murder of Hazrat Umar رضي الله عنهما and a great damage to Islam as through his murder the Muslims were subjected to open oppression. As for Hazrat Abdullaah bin Zubair رضي الله عنهما, he sought refuge in Makkah Mukarramah until Yazeed sent his armies to wage war against Makkah Mukarramah, the Haram of Allah, and Madeenah Munawwarah, the Haram of Rasulullah صل الله علیہ وسلم. Yazeed then killed those who remained from the Muhaajireen and the Ansaar رضي الله عنهما on the occasion of Harrah. This was also one of the greatest calamities and damages to befall Islam as the distinguished Muslims, the remainder of the Sahaabah رضي الله عنهم and the best of Muslims from the Taabi'een رضي الله عنهم were killed oppressively – both in war and after being captured. The horses roamed in the blessed Musjid of Rasulullah صل الله علیہ وسلم, defecating and urinating in the rowdhah between his Mubaarak grave and mimbar. Neither was Salaah performed in congregation in the Musjid of Rasulullah صل الله علیہ وسلم nor was anybody in it besides Hazrat Sa'eed bin Musayyib رحمه الله for he never left the Musjid. In fact, had Amr bin Uthmaan bin Affaan رحمة الله and Marwaan bin Hakam not testified before the criminal, Muslim bin Uqbah, that Hazrat Sa'eed bin Musayyib رحمه الله was a madman, he would have killed him. The people were forced to pledge allegiance to Yazeed bin Mu'aawiyah on their being his slaves. If he wished, he could

sell them and if he so wished, he could set them free. Somebody suggested to Muslim bin Uqbah that they instead pledge allegiance on the law of the Quraan and the Sunnah of Rasulullah ﷺ due to which Muslim bin Uqbah commanded that he be executed. He was thus captured and killed. This criminal completely destroyed the sanctity of Islam, looted and pillaged Madeenah Munawwarah for three days and treated the Sahaabah of Rasulullah ﷺ with scorn and disdain. Hands were raised against them and their homes were raided and ransacked.

This army then went to Makkah Mukarramah where they laid siege to the city and used a catapult to fire rocks at the Ka'bah. The person responsible for this was Husain bin Numair As-Sakooni who was now in charge of the Syrian army. He came to be in charge of the army because the criminal, Muslim bin Uqbah (who was initially commanding the army), passed away three nights after the occurrence of Harrah and appointed Husain bin Numair as commander in his place.

Allah Ta'ala then seized Yazeed as one who is All-powerful and capable seizes. Yazeed thus died between two to three months after the occurrence of Harrah. On his demise, the armies of Syria retreated from Makkah Mukarramah. Yazeed passed away in the 64th year after Hijrah when half of Rabeeul Awwal had elapsed at the age of thirty-plus years. His mother was Maysoon, the daughter of Bahdal from the tribe of Banu Kalb, and he ruled for three years, eight months and a few days.¹

¹ أسماء الولاة وذكر مددهم ملحق بجواعع السيرة لابن الحزم ص ٣٥٧

13. The View of Imaam Baihaqi رَحْمَةُ اللَّهِ (Demise: 458 Hijri)

Imaam Baihaqi رَحْمَةُ اللَّهِ narrates:

When Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ (the brother of Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ) was governor over Shaam, the people engaged in jihaad and acquired booty and were victorious. Among the spoils of war was a beautiful slave girl who fell into the share of one of the Muslims. Shortly after, Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ had taken this slave girl for himself from the soldier in whose share she had fallen. Hazrat Abu Zarr Ghifaari رَحْمَةُ اللَّهِ was in Shaam at that time and this soldier went to him and sought his assistance in recovering his slave girl from Hazrat Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ. Hazrat Abu Zarr رَحْمَةُ اللَّهِ thus went to Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ with the man and thrice instructed Hazrat Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ to return the slave girl to him. Hazrat Abu Zarr رَحْمَةُ اللَّهِ thereafter said, “Alas! By Allah! If you take the slave girl from this soldier unjustly then know that I have heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘The first person to change my blessed Sunnah will be a man from Banu Umayyah.’” Saying this, Hazrat Abu Zarr رَحْمَةُ اللَّهِ turned and began to walk away. Hazrat Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ quickly followed him and asked, “I beg you in the name of Allah! Tell me, do you think that I will be the person who is referred to in this Hadeeth?” Hazrat Abu Zarr رَحْمَةُ اللَّهِ replied, “No.” after which

Hazrat Yazeed bin Abi Sufyaan رضي الله عنهما returned the slave girl to the man.¹

^١وقال الحافظ أبو علي: حدثنا الحكم بن موسى، ثنا يحيى بن حمزة، عن هشام بن الغاز، عن مكحول عن أبي عبيدة: أن رسول الله صلى الله عليه وسلم قال: لا يزال أمر أمري قائما بالقسط حتى يتلهمه رجل من بني أمية يقال له يزيد.

وهذا منقطع بين مكحول وأبي عبيدة بل معضل.

وقد رواه ابن عساكر من طريق صدقة بن عبد الله الدمشقي عن هشام بن الغاز عن مكحول عن أبي ثعلبة الخشنى عن أبي عبيدة.

عن رسول الله صلى الله عليه وسلم قال: لا يزال أمر هذه الامة قائما بالقسط حتى يكون أول من يتلهمه رجل من بني أمية يقال له يزيد.

ثم قال وهو منقطع أيضاً بين مكحول وأبي ثعلبة.

وقال أبو علي: حدثنا عثمان بن أبي شيبة، ثنا معاوية بن هشام، عن سفيان، عن عوف عن خالد بن أبي المهاجر، عن أبي العالية.

قال: كنا مع أبي ذر بالشام فقال أبو ذر سمعت رسول الله صلى الله عليه وسلم يقول: "أول من يغير سنتي رجل من بني أمية".

ورواه ابن خزيمة عن بندار عن عبد الوهاب بن عبد الجيد عن عوف: حدثنا مهاجر بن أبي مخلد حدثني أبو العالية حدثني أبو مسلم عن أبي ذر فذكر نحوه، وفيه قصة وهي أن أبا ذر كان في غزوة عليهم يزيد بن أبي سفيان فاغتصب يزيد من رجل حاربة، فاستعان الرجل بأبي ذر على يزيد إن يردها عليه، فأمره أبو ذر أن يردها عليه، فتكلما فذكر أبو ذر له الحديث فردها، وقال يزيد لأبي ذر: نشدتك بالله أهوا أنا؟ قال: لا.

وكذا رواه البخاري في التاريخ وأبو علي عن محمد بن المثنى عن عبد الوهاب.

ثم قال البخاري: والحديث معلوم ولا نعرف أن أبا ذر قدم الشام زمان عمر بن الخطاب (البداية والنهاية ٢٣٤/٨)

أقول : قال بذلك الإمام البخاري رحمه الله بحسب علمه لكن رأى العلماء الآخرون مثل الإمام القرطبي والحافظ ابن الأثير والإمام الذهبي رحمهم الله أن أبا ذر رضي الله عنه قدم الشام بعد وفاة أبي بكر رضي الله عنه وسكن هناك إلى زمن عثمان رضي الله عنه فعلى ذلك : الحديث ليس معلوم.

قال الإمام القرطبي رحمه الله : كان إسلام أبي ذر قد لبأ فيقال بعد ثلاثة ويقال بعد أربعة وقد روی عنه أنه قال أنا رابع الإسلام وقيل خامسا ثم رجع إلى بلاد قومه بعد ما أسلم فأقام بما حتى مضت بدر وأحد

After narrating the above incident, Imaam Baihaqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ mentioned, "Hazrat Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ", the Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was the leader of the armies of Shaam in the era of Hazrat Abu Bakr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ and Hazrat Umar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ. He is not intended as being the person referred to in this Hadeeth who will change the Deen and the Sunnah. However, there was another person from the Banu Umayyah who shared the same name. He was Yazeed bin Mu'aawiyah and it seems that he was the one referred to in the Hadeeth of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

14. The View of Qaadhi Abu Ya'laa Mowsili رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ (Demise: 458 Hijri)

Qaadhi Abu Ya'laa رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has written a kitaab in which he discusses the permissibility of cursing people. When mentioning the various people whom it is permissible to curse, he mentioned Yazeed and said:

والختنق ثم قدم على النبي صلى الله عليه وسلم المدينة فصصحه إلى أن مات وخرج بعد وفاة أبي بكر رضي الله عنه إلى الشام فلم يزل بها حتى ول عثمان رضي الله عنه ثم استقدمه عثمان لشكوى معاوية به وأسكنه الريذنة فمات بها (الاستيعاب ٣٢١/١)

قال الحافظ ابن الأثير رحمه الله : ثم هاجر إلى الشام بعد وفاة أبي بكر رضي الله عنه فلم يزل بها حتى ول عثمان فاستقدمه لشكوى معاوية منه فأسكنه الريذنة حتى مات بها (أسد الغابة ٣٤٤/١)

قال الإمام الذبيهي رحمه الله : وقد شهد فتح بيت المقدس مع عمر (سير أعلام النبلاء ٣٧٩/٣)

¹ دلائل النبوة ٤١٠/٦

The person who refrains from cursing him is either unaware of the permissibility, or he is a munaafiq who wishes to give the impression that he is unaware.¹

15. The View of Shaikh Ebrahim bin Ismail رحمه الله (Demise: 534 Hijri)

Imaam Taahir bin Ahmad bin Abdur Rasheed Bukhaari Hanafi رحمه الله, the author of Khulaastul Fataawa, has mentioned that he heard Shaikh Qwaamud Deen Sifaari رحمه الله quoting his father, Shaikh Ebrahim bin Ismail رحمه الله (Demise: 534 Hijri), who was a contemporary of Imaam Ghazaali رحمه الله and the ustaaz of Qaadhi Khan رحمه الله, as mentioning, “Do not curse Hazrat Mu'aawiyah رضي الله عنه. As for Yazeed, there is no harm in cursing him.”²

16. The View of Qaadhi Iyaadh Maaliki رحمه الله (Demise: 544 Hijri)

Rasulullah ﷺ has mentioned in a Hadeeth recorded by both Imaam Bukhaari رحمه الله and Imaam Muslim رحمه الله, that Allah Ta'ala will “melt and dissolve” (destroy) the person who harbours ill intentions for the people of Madeenah Munawwarah just as salt dissolves in water. Commenting on this Hadeeth, Qaadhi Iyaadh رحمه الله mentioned:

¹ الرد على المتعصب العنيد المانع من ذم يزيد ص ٤١

² ملخصة الفتواوى ٤ / ٣٩٠

“We see this Hadeeth manifesting in the perishing of the might and power of those people who waged war against Madeenah Munawwarah in the time of the Banu Umayyah rulers. Some of these people were Muslim bin Uqbah, who was destroyed on his return from Madeenah Munawwarah, and the person who had sent him, Yazeed bin Mu'aawiyah, who also died shortly thereafter.”¹

17. The View of Allaamah Ibnu'l Jowzi (Demise: 597 Hijri)

Abu Shaamah رَحْمَةُ اللَّهِ has mentioned:

Ibnu'l Jowzi رَحْمَةُ اللَّهِ was once asked regarding the cursing of Yazeed. In reply, he said, “Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ permitted the cursing of Yazeed. As for us, we say that we do not have any love for him, on account of what he did to the blessed grandson of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his carrying the family of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Shaam on the backs of camels as prisoners and his audacity and boldness against Allah and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If you are happy with the benefit of our statement ‘We do not have any love for him’ then well and good. If not, then we will refer you to the original answer i.e. it is permissible to curse Yazeed.”²

¹ شرح النووي على صحيح مسلم - صحيح مسلم / ٤٤١

² الذيل على الروضتين ص ٢٣

18. The View of Allaamah Ibnu Atheer Shaafi'ee رحمه الله (Demise: 630 Hijri)

When the heads of Hazrat Husain رضي الله عنه and his companions (comprising of the Ahle Bayt, Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم) were severed from their bodies, they were brought before Yazeed. The daughters of Hazrat Husain رضي الله عنه as well as the women and the children who were present with him caught sight of the heads and began to weep and cry. Yazeed bin Mu'aawiyah addressed the daughters of Husain رضي الله عنه and said, "Your father had brought this upon himself." Yazeed bin Mu'aawiya did not treat the family of Hazrat Husain رضي الله عنه kindly.¹

19. The View of Ibnu Salaah رحمه الله (Demise: 643 Hijri)

Ibnu Salaah رحمه الله has mentioned the following:

People have split into three groups regarding Yazeed. The first group consists of those who love and support him, the second consists of those who revile and curse him and the third consists of those who are moderate, they neither love and support him nor curse and revile him. The stance of the third group is correct and it is their view that should be adhered to.

After recording this statement of Ibnu Salaah رحمه الله, Allaamah Zahabi رحمه الله said the following:

¹ الكامل في التاريخ ٥٧٦-٥٧٧ / ٢

I do not think that the first group exists today. In general, what has been reported regarding (the evil outcome of) those who attacked and killed Hazrat Husain رضي الله عنه indicates to the fact that this group had lost their Imaan and did not regard the status of Nubuwwat to be important. How serious indeed this is! How pure then are those who protected the Sharee'ah at that time and reinforced its structure until their rule ended! The Hadeeth of Rasulullah ﷺ in which he said, "The destruction of my Ummah is (going to take place) at the hands of youngsters of the Quraish" is taken to have been referring to the behaviour of the Umayyad rulers and their governors with the Ahle Bayt.¹

20. The View of Mufassir Qurtubi رحمة الله عليه (Demise: 671 Hijri)

After mentioning the Hadeeth in which Rasulullah ﷺ foretold that the destruction of his Ummah would take place at the hands of youngsters of the Quraish, Allaamah Qurtubi رحمة الله عليه mentioned the following:

It seems as if the youngsters referred to by Rasulullah ﷺ – and Allah knows best – were Yazeed, Ubaidullah bin Ziyaad and all other similar youngsters of the Banu Umayyah. It was at the hands of these youngsters that the family of Rasulullah ﷺ was killed and taken captive and the eminent personalities of the Muhaajireen, Ansaar and other

¹ شذرات الذهب / ٢٧٦

Sahaabah رضي الله عنهم were killed in Makkah Mukarramah, Madeenah Munawwarah and other places.¹

Allaamah Qurtubi رحمه الله then went on to mention:

In essence, the Banu Umayyah directly opposed the bequest of Rasulullah ﷺ by ill treating and opposing his family and Ummah. They shed their blood, took their women and children as prisoners, destroyed their homes, ignored and rejected their virtue and lofty position and regarded it as permissible to curse and swear them. In this manner, they opposed the bequest of Rasulullah ﷺ by destroying his beloved family. How ashamed they will be when they stand before him on the Day of Qiyaamah! How humiliated they will be when they are presented before him!

21. The View of Allaamah Ibnu Taimiyyah Hambali (Demise: 728 Hijri)

Yazeed bin Mu'aawiyah was born in the khilaafat of Hazrat Uthmaan رضي الله عنه. He did not meet Rasulullah ﷺ and was not from amongst the Sahaabah رضي الله عنهم with consensus of all the Ulama. He was also not from those who were famous for their piety and righteousness...

During his reign of khilaafat there were a few major events that occurred:

The first was the killing of Hazrat Husain رضي الله عنه. Yazeed neither gave the instruction for the killing of Hazrat Husain

¹ التذكرة ص ٦٤٣

nor did he express pleasure over his killing. He neither poked at the teeth of Hazrat Husain رضي الله عنه with a stick, nor did he carry the head of Hazrat Husain رضي الله عنه to Syria. However, he did command for Hazrat Husain رضي الله عنه to be stopped and for him to be prevented from ruling, even if it meant fighting him... However, despite this, he did not object to the killing of Hazrat Husain رضي الله عنه, nor did he take revenge on his behalf, whereas avenging the blood of Hazrat Husain رضي الله عنه was compulsory upon him. The people of haqq and the Ulama therefore reproached him for leaving out his obligation. Similarly, they reproached him for other wrongs which he was involved in. As far as his opposition was concerned, they had attributed things to him that were not true.

The second great event was when the people of Madeenah Munawwarah broke off their allegiance to Yazeed and removed his governor and people. He then sent an army to them, and commanded the leader of the army that if they do not obey him after three days, he should resort to the sword and attack them for three days. His army thus remained in Madeenah Munawwarah for three days killing, looting and raping the women. He thereafter sent an army to Makkah Mukarramah where they besieged the city. Yazeed had then passed away while they were laying siege to the city. This is from those evil and oppressive actions that were done in his time with his command.

It is therefore the belief of the Ahlus Sunnah and the leaders of the Ummah that neither should Yazeed be cursed, nor should he be loved i.e. we do not curse him, nor do we love him.¹

Allaamah Ibnu Taimiyyah رحمه الله has also written:

When the Leader of the Moguls, Bowlaai, came to Damascus, we engaged in a few discussions and among the issues we discussed was the issue of Yazeed. He asked me, “What is your view regarding Yazeed?” I replied, “We neither curse him nor love him, as neither was he a pious person deserving of our love, nor do we curse and revile any Muslim in specific.” Bowlaai then asked me, “Why do you not curse him? Was he not a tyrant oppressor? Did he not kill Hazrat Husain رضي الله عنه?” To this I replied, “When oppressors such as Hajjaaj bin Yusuf and other similar people are mentioned, then we say the same thing which Allah Ta’ala says in the Quraan Kareem, “Behold! The curse of Allah is upon the oppressors!” We do not like to curse any person in specific. Some Ulama have cursed Yazeed in specific, and this is an issue in which the Aalim will employ and follow his personal ijtihaad. However, the view of refraining from cursing a person in specific is preferred and more beloved to us.

As for those who killed Hazrat Husain رضي الله عنه, or assisted in his killing, or expressed happiness over his killing are concerned, then such people have incurred the curse of Allah Ta’ala, the Angels and all the people. Allah Ta’ala will neither accept their fardh nor nafl actions.”

¹ مجموعۃ الفتاویٰ ۲۵۲/۲

Bowlai thereafter asked me, “Do you not love the Ahle Bayt (the blessed family of Rasulullah ﷺ)?” I replied, “We love them, and we regard having love for them to be a compulsory duty through which one will gain great reward.”¹

22. The View of Allaamah Zahabi Shaafi'ee رحمة الله (Demise: 748 Hijri)

Yazeed is among those personalities whom we neither curse nor love.²

Allaamah Zahabi رحمة الله has written the following in Siyar A'alaamin Nubalaat:

“Yazeed, the son of Hazrat Mu'aawiyah رضي الله عنه, was a Naasibi who was foul mouthed, cruel and barbaric. He would consume intoxicants and perpetrate numerous wrongs and evils. He commenced his rule with the killing of Hazrat Husain رضي الله عنه and terminated it with the incident of Harrah due to which many cursed him. He never enjoyed any form of barakah in his life and there were numerous people – such as the people of Madeenah Munawwarah – who, after the martyrdom of Hazrat Husain رضي الله عنه, rose against Yazeed.”³

Allaamah Zahabi (rahimahullah) has written in Meezaanul I'tidaal:

¹ مجموعۃ الفتاویٰ ۲۹۷/۴

² سیر اعلام البلاء ۸۲/۵

³ سیر اعلام البلاء ۳۷/۴

Yazeed is criticized by the Muhadithoon in regards to his integrity and reliability and Hadeeth should not be narrated from him. Imaam Ahmad bin Hambal رحمه الله has mentioned that it is not appropriate for Hadeeth to be narrated from him.¹

23. The View of Allaamah Ibnu Katheer Shaafii'ee رحمه الله (Demise: 774 Hijri)

Ibnu Katheer رحمه الله, after negating many things that were incorrectly attributed to Yazeed, mentioned that this is true that Yazeed used to persist in lustful pleasures and at times, would leave out performing Salaah and most of the time would make his Salaah qadha.²

After mentioning the incident of Harrah and the Hadeeth of Nabi ﷺ which mentions that Allah Ta'ala has cursed the person who oppresses and puts the people of Madeenah Munawwarah into fear, Allaamah Ibnu Katheer رحمه الله mentions the following:

"The scholars who permit the cursing of Yazeed have deduced its permissibility from this Hadeeth as well as other similar Ahaadeeth. The permissibility of cursing Yazeed has also been narrated from Imaam Ahmad bin Hambal رحمه الله and many eminent Hambali scholars, the likes of Khallaal رحمه الله, Abu Bakr

¹ ميزان الاعتدال ٢٦٢/٧

² البداية والنهاية ٢٣٣/٨

Abdul Azeez رَحْمَةُ اللَّهِ لَهُ and Qaadhi Abu Ya'laا رَحْمَةُ اللَّهِ لَهُ and his son, Qaadhi Abul Husain رَحْمَةُ اللَّهِ لَهُ have preferred this view. Abul Faraj ibnul Jowzi رَحْمَةُ اللَّهِ لَهُ has authored a treatise which discusses this subject exclusively in which he has mentioned that cursing Yazeed is permissible.”¹

24. The View of Allaamah Taftaazaani Hanafi رَحْمَةُ اللَّهِ لَهُ (Demise: 791 Hijri)

Yazeed was pleased with the assassination of Husain رَضِيَ اللَّهُ عَنْهُ. In fact, he was delighted at his assassination and the disgrace that the Ahle Bayt (the family of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suffered). This is proven from abundant reports and narrations the sum total of which reaches the level of tawaatur (i.e. it is proven through such an overwhelming number of reports and narrations that it is absolutely undeniable) though each narration individually holds the position of a khabr-e-waahid narration. Our viewpoint regarding Yazeed is let alone the evil actions he was involved in, even his Imaan was such that we fear for it. May the curse of Allah be upon him and those that assisted him (in the killing of Hazrat Husain رَضِيَ اللَّهُ عَنْهُ and other evils).²

¹ البداية والنهاية ٢٢٦/٨

² شرح عقائد النسفية ص ١١٢-١١٣

25. The View of Allaamah Ibnu Khaldoon (Demise: 808 Hijri)

The historian, Ibnu Khaldoon, writes:

When it was seen that the condition of Yazeed was one of fisq (immorality and blatant, open sinning), there was, regarding him, a difference of opinion among the Sahaabah رضي الله عنهم. It is important to note that the difference of opinion was not regarding whether or not Yazeed was a faasiq, because his fisq, at this point, was not something that still needed to be proven or verified. The difference of opinion was regarding the manner in which they should deal with this faasiq. There was therefore one group of Sahaabah رضي الله عنهم who were of the view that they should rise against Yazeed and break the pledges of allegiance due to his immoral ways and open sinning. This group followed the stance of Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنه who did not pledge from the very beginning. There was a second group of Sahaabah رضي الله عنهم who were against the idea of an uprising. They were not against it because they had any doubts or reservations regarding Yazeed being a faasiq. Rather, they were not in favour of an uprising because they knew it would result in fighting, fitnah and bloodshed. It was due to this very fear that this group of Sahaabah رضي الله عنهم avoided rising against Yazeed and instead engaged in making dua for his guidance and for the Muslims to be saved from him. The view of both groups of Sahaabah رضي الله عنهم was based on ijtihaad and it is impermissible for

anyone to speak out against them. May Allah Ta’ala grant us the ability to follow them – Aameen.¹

26. The View of the Author of Fataawa Bazzaaziyah (Demise: 827 Hijri)

Imaam Muhammad bin Muhammad bin Shihaab Kurduri Hanafi رحمه الله has mentioned the following in Fataawa Bazzaaziyah:

“The correct opinion is that Yazeed may be cursed as his kufr is well known and the heinousness of his atrocities and evil are established through tawaatur.²

¹ وعرض هنا أمور تدعو الضورة إلى بيان الحق فيها فالاول منها ما حدث في يزيد من الفسق أيام خلافته فليايك أن تظن بمعاوية رضي الله عنه أنه علم ذلك من يزيد فإنه أعدل من ذلك وأفضل بل كان يعذله أيام حياته في سمع الغناء وينهاد عنه وهو أقل من ذلك وكانت مذاهبهم فيه مختلفة ولما حدث في يزيد ما حدث من الفسق اختلف الصحابة حينئذ في شأنه فمنهم من رأى الخروج عليه ونقض بيعته من أجل ذلك كما فعل الحسين وعبد الله بن الزبير رضي الله عنهم ومن اتبعهما في ذلك ومنهم من أباه لما فيه من إثارة الفتنة وكثرة القتل مع العجز عن الوفاء به لأن شوكة يزيد يومئذ هي عصابةبني أمية وجمهور أهل الحل والعقد من قريش وتستتبع عصبية مضر أحجم وهي أعظم من كل شوكة ولا تطاق مقاومتهم فأقصروا عن يزيد بسبب ذلك وأقاموا على الدعاء بمجايئه والراحة منه وهذا كان شأن جهور المسلمين والكل مجتهدون ولا ينكر على أحد من الفريقين فمقاصدهم في البر وتحري الحق معروفة وفقنا الله للاتقاء بهم (تاريخ ابن حaldun

(٢١٢/١)

² فتاوى بزيارة ٦٤٤

27. The View of Haafiz Ibnu Hajar Asqalaani Shaafi'ee رَحْمَةُ اللَّهِ (Demise: 852 Hijri)

Haafiz Ibnu Hajar Asqalaani رَحْمَةُ اللَّهِ has written under the commentary of the Hadeeth of Constantinople:

“This Hadeeth proves that it is permissible to wage jihaad under all rulers as this Hadeeth praises those who waged jihaad against Caesarea despite them being under the command of Yazeed bin Mu'aawiyah and Yazeed was Yazeed.” (Through this statement of Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ, it becomes clear that he was referring to Yazeed’s involvement in sins and crimes.¹

28. The View of Allaamah Suyuti Shaafi'ee رَحْمَةُ اللَّهِ (Demise: 911 Hijri)

Yazeed became very happy after the killing of Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ at Karbala, but put up an act and began to cry out of the fear that the Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ, Taabi'een رَحْمَةُ اللَّهِ عَنْهُمْ and the Ummah would criticize him and blame him.²

¹ فتح الباري ٨٠/١١

² تاريخ الخلفاء ص ٢٠٨

29. The View of Allaamah Ibnu Hajar Makki Shaafi'ee (Demise: 974 Hijri)

Allaamah Ibnu Hajar Makki رحمه الله has mentioned:

“The Ahlus Sunnah wal Jamaa’ah have differed regarding whether or not it is permissible to declare Yazeed as a kaafir.”

Allaamah Ibnu Hajar Makki رحمه الله then explains:

“If you suppose him to be a Muslim then he was an evil, drunkard, tyrant faasiq. After unanimously agreeing to the fact that Yazeed was a faasiq, the Ahlus Sunnah have next differed regarding whether or not it is permissible to curse him by name.”¹

30. The View of Mullah Ali Qaari رحمه الله (Demise: 1014 Hijri)

Mullah Ali Qaari رحمه الله has made his opinion of Yazeed known by counting him among those khulafaa who were oppressive tyrants. This can be clearly seen from his writings in his kitaab “Sharh Fiqh Akbar”.²

¹ الصواعق المحرقة ص ٢٠٧

² ش

31. The View of Hazrat Mujaddid Alf Thaani Hanafi رحمۃ اللہ علیہ (Demise: 1034 Hijri)

Hazrat Mujaddid Alf Thaani رحمۃ اللہ علیہ has mentioned:

“The wretched Yazeed was not from among the Sahaabah رضی اللہ عنہم and who could ever dispute the extent of his wretchedness? The atrocities for which he is responsible are so vile that not even a kaafir could have carried them out. Some Ulama have adopted a neutral stance regarding cursing him. This is not because they are happy with Yazeed but rather because they keep the possibility before them that he perhaps repented before passing away.”¹

32. The View of Shaikh Muhaddith Abdul Haqq Dehlawi Hanafi رحمۃ اللہ علیہ (Demise: 1052 Hijri)

Muhaddith Abdul Haqq Dehlawi رحمۃ اللہ علیہ has mentioned the following in Takmeelul Imaan:

“It is the way of the Ahlus Sunnah that they do not generally involve themselves in cursing and reviling people, as believers have not been created for this purpose. The Ahlus Sunnah would not even curse a disbeliever due the possibility that he perhaps brought Imaam before passing away – unless the kufr of that disbeliever was proven with yaqeen.

When it is not the way of the Ahlus Sunnah to curse people, some of them have adopted a neutral stance regarding the cursing of the wretched Yazeed whereas others have gone to the other extreme of expressing happiness and love for him. In justification, they state that he was the unanimously elected leader of the Muslims and it was thus binding on Hazrat Husain رَضِيَ اللَّهُ عَنْهُ to express submission before him. We seek the protection of Allah Ta'ala from ever entertaining the notion and belief that Yazeed was the khaleefah while Hazrat Husain رَضِيَ اللَّهُ عَنْهُ still lived! When were the Muslims ever unanimous regarding Yazeed being the khaleefah? After all, a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ together with their children رَحْمَةُ اللَّهِ had risen against him and rejected the legitimacy of his rule. Yes, there was a group from Madeenah Munawwarah who were compelled to go to him and on receiving them, Yazeed showered them with lavish gifts and entertained them with the best of foods. When this group came to know of Yazeed's evil ways and corrupt condition, they returned to Madeenah Munawwarah and immediately broke their pledges of allegiance to him, clearly announcing to the people of Madeenah Munawwarah that Yazeed was the enemy of Allah Ta'ala, a drunkard, a person who does not perform Salaah, a fornicator, a faasiq and a person who tries to legalise what Allah Ta'ala has made haraam.

There exists yet another group who claim that Yazeed neither instructed that Hazrat Husain رَضِيَ اللَّهُ عَنْهُ be killed, nor was he pleased with his killing and the killing of the other individuals of the Ahle Bayt and nor did he ever express any happiness over these occurrences. This view is absolutely incorrect and rejected.

How could this corrupt view ever be correct when his animosity for the Ahle Bayt, his celebration of their murder and most especially, his humiliating and disgracing them are all matters which have been established to the point of tawaatur-e-ma'navi?

Another group of people claim that killing Hazrat Husain رضی اللہ عنہ was a major sin because it is a major sin to unjustly kill any Muslim in general. However, kufr and cursing are things which are specific to disbelievers. Thus Yazeed should not be cursed as he was a believer.

I just wish to know what answer all these misguided groups will give to the Ahaadeeth of Rasulullah ﷺ which explicitly state that humiliating, harming and harbouring animosity and enmity for Hazrat Faatimah رضی اللہ عنہ and her family is, in actual fact, humiliating, harming and harbouring enmity for Rasulullah ﷺ himself. Furthermore, the demand of the Aayah “Those who annoy Allah and His Messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment.” is that these people are undoubtedly kaafir which is the reason for them being cursed in the Hereafter and remaining in hell for eternity.”¹

¹ یزید کی شخصیت ص

33. The View of Shah Waliyyullah Hanafi رَحْمَةُ اللَّهِ (Demise: 1176 Hijri)

Shah Waliyyullah رَحْمَةُ اللَّهِ has written in Hujjatullahil Baalighah: “The callers to misguidance were Yazeed in Shaam and Mukhtaar in Iraq.”¹

Hazrat Shah Waliyyullah رَحْمَةُ اللَّهِ has also written the following:

There is consensus that people who were hypocrites and faasiqs existed even during the golden eras of Islam. Among them were Hajjaaj, Yazeed bin Mu'aawiyah and Mukhtaar.²

34. The View of Allaamah Bahrul Uloom Lukhnowi Hanafi رَحْمَةُ اللَّهِ (Demise: 1225 Hijri)

Allaamah Muhammad bin Nizaamud Deen Lukhnowi رَحْمَةُ اللَّهِ has written the following in Fawaatihur Rahamoot, Sharh Musallamuth Thuboot:

“And the son of Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ, Yazeed, was from the most desppicable of faasiqs and was far from ever being worthy of leadership. In fact, there is even doubt regarding his Imaan – May Allah Ta'ala disgrace him! – and the acts which he perpetrated are well known to be abhorrent and reprehensible.”³

¹ حجۃ اللہ البالغہ ۲۱۳/۲

² حجۃ اللہ البالغہ ۲۱۵/۲

³ یزید کی شخصیت ص ۱۸۳

35. The View of Allaamah Aaloosi رَحْمَةُ اللَّهِ لَهُ (Demise 1270 Hijri)

Allaamah Aaloosi رَحْمَةُ اللَّهِ لَهُ has written the following in Roohul Ma'aani:

I am confident that the wretched Yazeed did not believe in the prophethood of Rasulullah ﷺ. The crimes which he perpetrated against the people of the haram of Allah Ta'ala and the haram of Rasulullah ﷺ, the crimes which he carried out against the pure family of Rasulullah ﷺ, and all the other atrocities for which he was responsible indicate to the fact that he did not have Imaan, just as a person casting a page of the Qur'aan Shareef into a pile of dirt would indicate to the person's lack of Imaan. I know that the condition and affairs of Yazeed were not hidden from the eminent Muslims of that period. However, they were powerless and helpless and could do nothing but adopt patience as Allah Ta'ala brought about what He had decreed. If the wretched Yazeed was hypothetically a Muslim, then he was a Muslim who perpetrated such an array of major sins that the extent and number of these sins in indeed inexplicable. My view is that it is permissible to curse Yazeed and others like him by specifically taking their names, even though it is unimaginable that there could have been other faasiqs like him. It is apparent that Yazeed did not repent for his sins and furthermore, the possibility of his repentance is even weaker than the possibility of his Imaan. He will be with Ibnu Ziyaad, Ibnu Sa'd and the rest of their group. May the curse of Allah Ta'ala be upon all of them, all those who assisted them, all those

who were of their group and all those who show any support for them, until the Day of Qiyaamah and so long as there is an eye to cry over Abu Abdillah, Hazrat Husain رَضِيَ اللَّهُ عَنْهُ.¹

36. The View of Hazrat Moulana Abdul Hayy Lukhnowi رَحْمَةُ اللَّهِ (Demise: 1304 Hijri)

Some people claim that after the demise of Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ، Yazeed had become the leader through the unanimous acceptance of the Muslims and it was thus incumbent on Hazrat Husain رَضِيَ اللَّهُ عَنْهُ to obey him and submit before him. What they do not realize, however, is that when Hazrat Husain رَضِيَ اللَّهُ عَنْهُ was opposing the leadership of Yazeed, then how can it be said that the Muslims were unanimous? In fact, there was an entire group of Sahaabah (besides Hazrat Husain رَضِيَ اللَّهُ عَنْهُ) who together with their children, refused to submit to Yazeed. Furthermore, many people who had initially accepted his leadership, on learning of his drinking wine, foregoing Salaah and committing adultery, later on broke their pledges of allegiance to him in Madeenah Munawwarah.

Those who claim that Yazeed neither gave the command for Hazrat Husain رَضِيَ اللَّهُ عَنْهُ to be killed nor expressed happiness over his death are incorrect. In this regard, Allaamah Taftaazaani رَحْمَةُ اللَّهِ has written, “Yazeed was pleased with the assassination of

¹ ٢٢٨/١٣ روح المعانی

Husain رضي الله عنه. In fact, he was delighted over his assassination and the disgrace that the Ahle Bayt (the family of Rasulullah ﷺ) suffered. This is proven through abundant reports and narrations, the sum total of which reach the level of tawaatur (i.e. it is proven through such a number of overwhelming reports and narrations that it is absolutely undeniable), though each narration individually holds the position of a khabr-e-waahid narration.

Some people say that although killing Hazrat Husain رضي الله عنه was a major sin, it was not an act which necessitated Yazeed losing his Imaan, and thus he should not be cursed as only disbelievers may be cursed. What these people fail to ponder over, however, is that whether or not Yazeed lost his Imaan is merely one issue. What about the evil consequence he must surely face for causing harm to Rasulullah ﷺ (by harming his beloved family)? Allah Ta’ala has stated regarding such people in the Quraan Kareem, “Indeed those who harm Allah and his Rasool ﷺ, Allah has cursed them in the Dunya and in the Aakhirah, and He has prepared a severe punishment for them.”

One group of people claim that since the condition of Yazeed, at the time of his death, is unknown to us, it is possible that he had repented before passing away. Imaam Ghazaali رحمه الله, in his kitaab, Ihyaau Uloomid Deen, has also shown some inclination to this view. What this group should understand, however, is that this is merely a possibility and nothing more. Otherwise, the wretched Yazeed perpetrated crimes that are so vile and heinous in nature that perhaps nobody in the Ummah has ever

committed these crimes before. After killing Hazrat Husain رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ and humiliating the Ahle Bayt, he dispatched an army to lay ruin to Madeenah Munawwarah and kill its residents. On account of this, neither was azaan called out nor was any Salaah performed in Musjid-e-Nabawi صَلٰوةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ. Yazeed thereafter dispatched his army to the Haram in Makkah Mukarramah and it was due to this army (the army of Shaam who followed the way of Yazeed) that Hazrat Abdullah bin Zubair رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ was eventually martyred in the Haram. It was while Yazeed was involved in atrocities such as these that he met his end and died. After his death, his own son, Hazrat Mu'aawiyah رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ, stood on the mimbar and publicly denounced and criticized his father for the crimes which he had committed.

There are some people who, without any hesitation, regard the cursing of Yazeed to be permissible. Imaam Ahmad bin Hambal رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ and other Ulama had cursed Yazeed and Ibnul Jowzi رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ has narrated the permissibility of cursing from a group of the Salaf (pious predecessors) in his kitaab. Similarly, Allaamah Taftaazaani رَحْمَةُ اللّٰهِ عَلٰيْهِ وَسَلَّمَ cursed both Yazeed and those who assisted him.

There is also a group of people who maintain complete silence regarding the issue of Yazeed. They neither speak against him nor in his favour.

The best path to adopt, however, is the path of neither making dua for the forgiveness of this evil person, by using words of “rahimahullah” and other such words, nor defiling our tongues by cursing him, as only disbelievers should be cursed

and also, there will not be any harm if a person refrains from cursing a disbeliever – or even Shaitaan for that matter.¹

37. The View of Hazrat Moulana Abdul Haqq Haqqaani رَحْمَةُ اللَّهِ – The Author of Tafseer-e-Haqqaani (Demise: 1336 Hijri)

Hazrat Moulana Abdul Haqq Haqqaani رَحْمَةُ اللَّهِ writes:

After Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ, his son, the wretched Yazeed, became ruler in his place.

Hazrat Moulana Abdul Haqq Haqqaani رَحْمَةُ اللَّهِ further wrote:

What doubt is there regarding this wretched person (Yazeed) being totally bereft of Deen?²

¹ مجموعۃ الفتاوی لعلماۃ عبد الحسین الکھنوی ۹۶/۱

² ۲

Views of Ulama of the Recent Past

38. The View of Hazrat Moulana Salaamatullah Saheb Kashfi رَحْمَةُ اللَّهِ

Hazrat Moulana Salaamatullah Saheb Kashfi رَحْمَةُ اللَّهِ, the renowned student of Shah Abdul Azeez رَحْمَةُ اللَّهِ, has recorded the following in Tahreerush Shahaadatain:

“There is absolutely no doubt that the wretched Yazeed had given the instruction for Hazrat Husain رَضِيَ اللَّهُ عَنْهُ to be killed and also expressed joy over his death. This is the preferred view of the Ahlus Sunnah.”¹

39. The View of Hazrat Moulana Qaasim Naanotwi Hanafi رَحْمَةُ اللَّهِ

Hazrat Moulana Qaasim Naanotwi رَحْمَةُ اللَّهِ has mentioned:

¹ یزید کی شخصیت ص

“It is true that the Ahlus Sunnah consider the four Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who consecutively succeeded Rasulullah ﷺ to be the Khulafaa-e-Raashideen. The Ahlus Sunnah do not consider Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ to be one of the Khulafaa-e-Raashideen (as the period of the Khulafaa-e-Raashideen had ended after thirty years i.e. until the khilaafat of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ).¹ Similarly, the wretched Yazeed and Abdul Malik and those who followed were not from among the Khulafaa-e-Raashideen.²

40. The View of Hazrat Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللَّهِ لَهُ

When Hazrat Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللَّهِ لَهُ was asked whether he viewed Yazeed as a kaafir or faasiq, due to killing Hazrat Husain رَضِيَ اللَّهُ عَنْهُ, he said the following:

It is not appropriate to label a person who is a Muslim, as a kaafir. Yazeed had Imaan but was a faasiq on account of killing (Hazrat Husain رَضِيَ اللَّهُ عَنْهُ).³

¹ The last six months was completed by Hazrat Hasan رَضِيَ اللَّهُ عَنْهُ on behalf of his illustrious father Hazrat Ali رَضِيَ اللَّهُ عَنْهُ.

41. The View of Hazrat Moulana Khaleel Ahmad Sahaaranpuri رحمۃ اللہ علیہ

Hazrat Moulana Khaleel Ahmad Sahaaranpuri رحمۃ اللہ علیہ writes:

Hazrat Husain رضی اللہ عنہ, on account of either the fisq or kufr of Yazeed (according to the two views of the Ulama), did not at all regard him to be fit for the post of khilaafat.¹

42. The View of Hazrat Mufti Azeezur Rahmaan Uthmaani رحمۃ اللہ علیہ

Hazrat Mufti Azeezur Rahmaan Uthmaani رحمۃ اللہ علیہ writes:

There is no difference of opinion regarding the oppression, atrocities and fisq of Yazeed.²

43. The View of Allaamah Anwar Shah Kashmiri رحمۃ اللہ علیہ

Allaamah Anwar Shah Kashmiri رحمۃ اللہ علیہ writes:

The war which Hazrat Husain رضی اللہ عنہ waged against Yazeed, the war which the people of Madeenah Munawwarah waged against the army of Yazeed which was under the command of Muslim bin Uqbah, the war which Hazrat Abdullah bin Zubair

۱ شھادت

۲ شھادت

وَجَاهَهُ رَجُلٌ مُّؤْمِنٌ^{عَنْهُ} waged against Hajjaaj and the war which the Qurraa of the Quraan fought against Hajjaaj in the incident of Abdur Rahmaan bin Ash'ath – all these wars are counted as wars which were fought against oppressors in order to escape their oppression and tyranny.¹

44 - 45. The View of Hazrat Mufti Jameel Ahmad Saheb Thaanwi رَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ and Mufti Abdush Shakoor Tirmizi رَحْمَةُ اللَّهِ

Hazrat Mufti Jameel Ahmad Saheb Thaanwi رَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ and Mufti Abdush Shakoor Tirmizi رَحْمَةُ اللَّهِ have mentioned:

“Those who attempt to portray Yazeed as a just, righteous khaleefah and attempt to portray Hazrat Husain رَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ as a rebel are promoting a view which is false and incorrect according to the Ahlus Sunnah. This view could perhaps be the view of the Khawaarij (a deviant sect) but the beliefs of the Ahlus Sunnah do not accommodate and allow such views.”²

١۔ خطت

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46. The View of Hazrat Moulana Ashraf Ali Thaanwi Hanafi رحمۃ اللہ علیہ

Hazrat Moulana Thaanwi رحمۃ اللہ علیہ mentioned:

Yazeed was a faasiq (open sinner) and there is a difference of opinion regarding the status of the khilaafat of a faasiq. While some of the other Sahaabah رضی اللہ عنہم viewed the khilaafat of a faasiq as being valid, Hazrat Husain رضی اللہ عنہ viewed it as being invalid.

Under the circumstances where a faasiq ruler has such force and might at his disposal that it is difficult to oppose him, (as was the case with Yazeed) it becomes permissible to submit to him. However, submitting to this faasiq ruler is merely permissible and is not waajib and binding (due to which Hazrat Husain رضی اللہ عنہ and a few other Sahaabah رضی اللہ عنہم did not submit).

Hazrat Husain رضی اللہ عنہ was oppressed and killed due to him holding firmly to the haqq. A person who is killed in a state of oppression is regarded as a martyr as martyrdom is not restricted to those who are killed while waging war against the kuffaar. Hence, on the basis of Hazrat Husain رضی اللہ عنہ being killed in a state of oppression, we regard him to have been blessed with martyrdom.

Yazeed cannot be excused for killing Hazrat Husain رضی اللہ عنہ as he had no right to try to force Hazrat Husain رضی اللہ عنہ, who was a mujtahid, to follow and submit to him. Furthermore, there is no way to absolve Yazeed of his crime because Hazrat Husain رضی اللہ عنہ had clearly stated before meeting his end, “I am not going to say

anything (there is nothing I can now say or offer which will appease Yazeed). He (Yazeed) is possessed by enmity and animosity (for myself)." Hence the basis of Yazeed killing Hazrat Husain رضي الله عنه was nothing more than his enmity and animosity.¹

47. The View of Hazrat Moulana Husain Ahmad Madani Hanafi رحمۃ اللہ علیہ

Many people have objected to Yazeed assuming the position of khaleefah as he was neither worthy and deserving of the khilaafat nor was his khilaafat based on a council of people appointing him. Hazrat Husain رضي الله عنه, Hazrat Abdullah bin Zubair رضي الله عنهما, Hazrat Abdullah bin Abbaas رضي الله عنهما and Hazrat Abdullah bin Umar رضي الله عنهما all neither pledged allegiance at his hands nor accepted his khilaafat at the time he claimed to be khaleefah. Hazrat Mu'aawiyah رضي الله عنه had given Hazrat Hasan رضي الله عنه his word that he would succeed him as the khaleefah. However, Hazrat Hasan رضي الله عنه passed away while Hazrat Mu'aawiyah رضي الله عنه was still alive. Hazrat Mu'aawiyah رضي الله عنه had not made any promise to Hazrat Husain رضي الله عنه and so Hazrat Mu'aawiyah رضي الله عنه, in his very lifetime, took the pledge of allegiance from the people on behalf of his son, Yazeed, as his successor after his demise. The four Sahaabah رضي الله عنهم mentioned above refused to take the pledge as it is not possible for a pledge to be made to two khaleefahs at the same time. After Yazeed assumed the position of khaleefah, he sent an army to suppress

those who opposed him and this was the army which laid siege to Madeenah Munawwarah leading to the incident of Harrah.¹

In his Maktoobaat, Hazrat Moulana Husain Ahmad Madani رحمۃ اللہ علیہ has mentioned:

The fisq and sinful ways of Yazeed were not exposed to Hazrat Mu'aawiyah رضی اللہ عنہ as he would sin in private. Hazrat Mu'aawiyah رضی اللہ عنہ was thus unaware of his sins and evil ways.”²

48. The View of Hazrat Mufti Muhammad Shafee Saheb Hanafi رحمۃ اللہ علیہ

Hazrat Mufti Muhammad Shafee Saheb رحمۃ اللہ علیہ has mentioned:

“Yazeed was unable to find peace and solace for even a single day after Hazrat Husain رضی اللہ عنہ was martyred. The entire Islamic Kingdom erupted with rebellions, uprisings and people demanding that justice be meted to the killers of Hazrat Husain رضی اللہ عنہ and his group. According to one narration, Yazeed only lived for two years and eight months thereafter and according to another narration, he only lived for three years and eight months. Allah Ta’ala disgraced him in this world and it was with disgrace that he died.”³

¹ تشریحات البخاری ۶/۶۶۳

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49. The View of Hazrat Moulana Abdush Shakoor Lukhnowi رحمۃ اللہ علیہ

Hazrat Moulana Abdush Shakoor Lukhnowi رحمۃ اللہ علیہ has mentioned:

“The incident of the son of Hazrat Ali رضی اللہ عنہ, Hazrat Husain رضی اللہ عنہ, which occurred at Karbala, is sufficient for us to take lesson. On account of refusing to pledge allegiance to one faasiq (Yazeed), Hazrat Husain رضی اللہ عنہ was forced to watch as his entire family were slaughtered before him until he eventually gave his own life as well.”¹

50. The View of Hazrat Moulana Yusuf Binnori رحمۃ اللہ علیہ

Hazrat Moulana Yusuf Binnori رحمۃ اللہ علیہ has written in Ma'aarifus Sunan: “There is no doubt regarding the fisq of Yazeed.”²

51. The View of Hazrat Mufti Mahmood Gangohi رحمۃ اللہ علیہ

The following is a fatwa of Hazrat Mufti Mahmood رحمۃ اللہ علیہ in reply to a question that was sent to him regarding Yazeed's appointment of khilaafat.

”

¹ معارف السنن ٦/٨

Question: What was the reason for Hazrat Mu'aawiyah رضي الله عنه appointing his unworthy son, Yazeed, as the khaleefah after him whereas he was a person who loved luxury, constantly drank alcohol, indulged in zina, oppressed people and was, in general, an open sinner who committed many sins?

Answer: Hazrat Mu'aawiyah رضي الله عنه, at the time he decided to appoint his son, Yazeed, as khaleefah after him, was unaware of what his son's condition would be later on (as mentioned in Fataawa Rasheediyah 2/10). Although Yazeed was involved in some sins at the time, his condition was not bad. The serious deterioration of his Deeni condition only occurred afterwards. Hence Hazrat Mu'aawiyah رضي الله عنه decided to appoint him as the khaleefah due to him being an extremely talented and brave person, though there were many other people present who were more pious and worthy of the khilaafat than him. In reality, it was Hazrat Mugheerah bin Shu'bah رضي الله عنه who initially advised Hazrat Mu'aawiyah رضي الله عنه to appoint Yazeed as the khaleefah after him. When all of this transpired many centuries ago, what is the point in hurling abuse at him today? ¹

Hazrat Mufti Mahmood رحمه الله has also mentioned:

Hanafi Ulama have not declared Yazeed to be a kaafir. His condition, however, clearly shows that he was a faasiq – as seen in books of history. It has been reported that Imaam Ahmad bin Hambal رحمه الله and Allaamah Ilkiyaa Harraasi Shaafi'ee رحمه الله had declared him to be a kaafir.

In his kitaab, Ihyaau Uloomid Deen, Imaam Ghazaali رحمه الله has prohibited the cursing of Yazeed – and even Shaitaan – because there is absolutely no benefit in cursing. Although the author of Sharhu Aqaaid Nasafi has permitted the cursing of Yazeed, a person will not be sinful if he abstains from cursing.

The condition of Yazeed was not yet one of sin and vice when Hazrat Mu'aawiyah رضي الله عنه appointed him as the khaleefah. His condition only deteriorated afterwards. Therefore Hazrat Mu'aawiyah رضي الله عنه cannot be blamed (as mentioned is Rowdhatus Safaa).

The claim that Yazeed gave the command for Hazrat Husain رضي الله عنه to be killed has not been established from reliable narrations. The purpose of Yazeed was to capture and gain control of Hazrat Husain رضي الله عنه but Husain رضي الله عنه was martyred – innaa lillaahi wa innaa ilaihi raaji'oon. You will benefit greatly by studying the kitaab “Haqeeqat-e-Yazeed” written by Mufti Mahdi Hasan Saheb رحمه الله. ¹

52. The View of Hazrat Moulana Qari Muhammad Tayyib Hanafi رحمه الله

Hazrat Moulana Qari Muhammad Tayyib رحمه الله has mentioned:

“When, regarding the fisq of Yazeed, there is unanimity of all the Sahaabah رضي الله عنه – those who had pledged allegiance to him and those who refused to pledge allegiance, all the A'immaah Mujtahideen رحمه الله, all the Ulama of sound understanding and

knowledge, Fuqahaa and Muhadditheen such as Allaamah Qastallaani رَحْمَةُ اللَّهِ لَهُ، Allaamah Badruddeen Aini رَحْمَةُ اللَّهِ لَهُ، Allaamah Haythami رَحْمَةُ اللَّهِ لَهُ، Allaamah Ibnul Jowzi رَحْمَةُ اللَّهِ لَهُ، Allaamah Taftaazaani رَحْمَةُ اللَّهِ لَهُ، Muhaqqiq Ibnu Humaam رَحْمَةُ اللَّهِ لَهُ، Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ لَهُ and Allaamah Ilkiyaa Harraasi رَحْمَةُ اللَّهِ لَهُ - when Ulama of this caliber have not only mentioned that the Ulama before us were unanimous regarding the fisq of Yazeed but also themselves held the unanimous view of his fisq, then what can be a greater proof for the fact that Yazeed's fisq is a matter which has been unanimously agreed upon?"¹

53. View of Hazrat Moulana Muhammad Ameen Safdar Hanafi

رَحْمَةُ اللَّهِ

Moulana Muhammad Ameen Safdar رَحْمَةُ اللَّهِ لَهُ mentions in his kitaab, Tajalliyaat-e-Safdar:

When Yazeed became the ruler, the first announcement he made to the people was: "O people, my father, Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ لَهُ, used to send the Muslims to engage in naval warfare. I will not send any Muslim to fight at sea. My father, Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ لَهُ, would send you to wage jihaad against the Romans. I will never send you to fight against them. Similarly, my father, Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ لَهُ, would give you your allowance in three instalments. I will give it to you all at

once.” The people, hearing this announcement from Yazeed, became very pleased with Yazeed.¹

In making this announcement, Yazeed had put a stop to jihaad against the disbelievers. After making this announcement, the first letter he sent to the governor of Madeenah Munawwarah was as follows: “Immediately seize Hazrat Husain رضي الله عنه، Hazrat Abdullaah bin Umar رضي الله عنه and Hazrat Abdullaah bin Zubair رضي الله عنه subjecting them to severeness and roughness, without any consideration, until they are forced to pledge allegiance.” What an act of oppression it was that Yazeed stopped jihaad against the disbelievers in the four years of his rule – to the extent that his armies did not even give a single disbeliever as much as a nosebleed – but his armies caused the family of Nabi ﷺ to lie bleeding in the dust! He attacked the people of Madeenah Munawwarah for three days during which the sanctity of the Haram was violated by killing and destroying. Not even the Haram of Makkah Mukarramah was spared from his attack. Every type of disbeliever lived under his rule. In the four years of his rule, never once was such a merciless order of arrest issued for even a disbeliever as it was for the grandson of Nabi ﷺ. The disbelievers under his rule enjoyed safety but he did not allow the leader of the youth of Jannah, Hazrat Husain رضي الله عنه, to enjoy safety... The motivating factor behind the uprising of Hazrat Husain رضي الله عنه against Yazeed was the fisq of Yazeed and the factor behind the movement he started was the desire to establish a just khilaafat.

¹ البداية والنتهاية ١٤٦/٨

His struggle to establish khilaafat was not for wrong reasons,
Allah forbid!¹

54. View of Hazrat Moulana Abul Hasan Ali Nadwi رَحْمَةُ اللَّهِ

The incidents which transpired with Hazrat Hasan رَحْمَةُ اللَّهِ and Husain رَحْمَةُ اللَّهِ are indeed from the great, prominent signs of Allah Ta'ala. Hazrat Hasan رَحْمَةُ اللَّهِ and Husain رَحْمَةُ اللَّهِ were, without a doubt, among the greatest of blessings and favours which Allah Ta'ala granted to Rasulullah ﷺ. They were also honoured by Rasulullah ﷺ with his special love and with the esteemed title "The two fragrant flowers of Rasulullah ﷺ".

In the light of all the historical research I have conducted, I conclude that the stance which Hazrat Hasan رَحْمَةُ اللَّهِ adopted with Hazrat Mu'aawiyah رَحْمَةُ اللَّهِ was totally correct. Rasulullah ﷺ had himself, on one occasion, glanced at Hazrat Hasan رَحْمَةُ اللَّهِ and remarked:

إِنَّ أَبْنَى هَذَا سِيدٌ وَلَعِلَّ اللَّهُ أَنْ يَصْلِحَ بَيْنَ فِتْنَتِينِ عَظِيمَيْنِ مِنَ الْمُسْلِمِينَ^٢

This son of mine is certainly the leader of the Ummah. There is hope that Allah Ta'ala will use him to reconcile between two great groups of the Muslims.

١

٢ صحيح البخاري رقم ٢٧٠٤

This statement of Rasulullah ﷺ was not merely a piece of information regarding Hazrat Hasan رضي الله عنه. Rather, Rasulullah ﷺ was expressing his wish regarding what he should do in the future. Hence these words of Rasulullah ﷺ to Hazrat Hasan رضي الله عنه were in the capacity of a Rasool of Allah Ta'ala to his Ummati as well as a beloved grandfather to his grandson. Hence Hazrat Hasan رضي الله عنه considered it to be the exclusive command of the Nabi of Allah Ta'ala. Therefore the decision he made, in the light of this command, was completely correct when he handed over the khilaafat to Hazrat Mu'aawiyah رضي الله عنه. Hazrat Mu'aawiyah رضي الله عنه was the Sahaabi of Rasulullah ﷺ, one of those whom Rasulullah ﷺ had selected to record wahi, a close and beloved relative and in reality, there was no justifiable reason to raise the sword and oppose him as marching against him with an army would have resulted in nothing but bloodshed. When some people who were eager to fight against Hazrat Mu'aawiyah رضي الله عنه criticized Hazrat Hasan رضي الله عنه for his reconciliation with Hazrat Mu'aawiyah رضي الله عنه saying that he had brought disgrace to them, Hazrat Hasan رضي الله عنه replied saying:

العار خير من النار

Disgrace is better than the fire of Jahannum.

Similarly, when it came to the matter of Yazeed, then according to me, the stance of Hazrat Husain رضي الله عنه was 100% correct. In fact, opposing Yazeed was a responsibility which was necessary for Hazrat Husain رضي الله عنه to fulfil. If he did not rise against Yazeed, the Ummah, until Qiyaamah, would not have had a precedent to follow from the first era of Islam. Hence this

incident served to set the standard in rising and challenging the ruler when the wrong person came into power, when there was the danger of society losing its Islamic ethos and identity, when the ruler, rather than commanding with good and forbidding from evil and striving to create an environment of piety and purity, righteousness and the eagerness to worship Allah Ta'ala, instead creates the atmosphere of recreation and entertainment, hunting, luxury and being pleasure orientated and when the ruler abuses his power, authority and the wealth of the Muslims. If we did not have this invaluable precedent set for us, you would have seen all the events of Islamic History which subsequently occurred fitting the following poem:

Go in that direction as that is where the wind is blowing

People would have complacently followed whichever unworthy, unjust, oppressive ruler came into power and would have regarded themselves as absolved of any responsibility by blaming it on taqdeer. They would have justified their complacency saying, “We do not have any precedent of the first era whom we can follow. We do not have any worthy example to emulate so there is nothing which we can do.” If this had to happen, Islam and the unity of the Muslims would have been in danger as everybody would have stood back and taken the role of a silent spectator.

It is for this reason that we have the precedent and example of Hazrat Husain رض to emulate. It shows us that in Islam, there will always be those people who will, without concern for

their own safety, enter the arena to challenge those unfit to rule. Hence if you study the history, biographies and statements of the various personalities who waged jihaad for the sake of upholding Deen, you will find that the precedent set by Hazrat Husain رضي الله عنه was the motivation behind all the different movements and revolutions that existed throughout the different ages of Islam and lands of the Muslims. Whether Ameer Abdul Qadir Jazaa'iri رحمه الله، Abdul Kareem Reefi رحمه الله، Shaikh Sinnoosi رحمه الله، Shaikh Shaamil Waaghistaani رحمه الله، Sayyid Ahmad Shaheed رحمه الله or even Sayyid Ismail Shaheed رحمه الله، it was the example set by Hazrat Husain رضي الله عنه which served to motivate them and steady their resolve. His example confirmed that what they were doing was neither the action of a child nor an action which was meant to create disunity. Rather, their action and struggle was in emulation of Hazrat Husain رضي الله عنه.

This phenomenon of standing up for the haqq has continued to this very day and age. The main leader of the Khilaafat Movement, which has Lucknow as one of its headquarters, is Raeesul Ahraar, Moulana Muhammad Ali Jowhar رحمه الله. It was the desire to emulate the example of Hazrat Husain رضي الله عنه which burned within him as well. He sometimes says:

خوش ہوں کہ وہی یعام و فامیرے لیے ہے

I am happy to say that the message which Hazrat Husain bin Ali received, a message of loyalty (to Allah Ta'ala and his Rasool ﷺ), is sufficient for me.

When the grandson of Hazrat Husain رضي الله عنه, who was the son of Hazrat Zainul Aabideen رحمه الله، Hazrat Zaid bin Ali bin Husain

rose in opposition of Hishaam bin Abdul Malik (who was definitely a better person than Yazeed), Imaam Abu Haneefah sent him ten thousand dirhams – an amount which was regarded as very substantial for that time and for a great personality like Imaam Abu Haneefah (as the primary occupation of Imaam Abu Haneefah was Ijtihaad and Fiqh, hence he knew the true position of this struggle and supported it). When he sent this gift, he said, “Take assistance from this wealth.”

Later on, when Muhammad Zun Nafsis Zakiyyah, who was from the progeny of Hazrat Hasan رَضِيَ اللَّهُ عَنْهُ, rose in opposition of Mansoor, the grandfather of Haaroon Rasheed and the founder of the Abbaasi Khilaafat in Baghdad, both Imaam Abu Haneefah رَحْمَةُ اللَّهِ لَهُ and Imaam Maalik رَحْمَةُ اللَّهِ لَهُ sided with him and sent him wealth. Furthermore, Imaam Abu Haneefah رَحْمَةُ اللَّهِ لَهُ prohibited Hasan bin Qahtabah, the General of Mansoor, from fighting against Muhammad Zun Nafsis Zakiyyah رَحْمَةُ اللَّهِ لَهُ saying, “It is not permissible for you to fight against Muhammad Zun Nafsis Zakiyyah رَحْمَةُ اللَّهِ لَهُ and his brother, Ebrahim رَحْمَةُ اللَّهِ لَهُ.” Muhammad رَحْمَةُ اللَّهِ لَهُ rose in Madeenah Munawwarah and there is also a Hadeeth in which Rasulullah ﷺ said, “From my progeny will be Muhammad Zun Nafsis Zakiyyah who will be martyred in Madeenah Munawwarah and Ahjaar-e-Zayt.” This prophecy of Rasulullah ﷺ applied to him. The other brother, Ebrahim رَحْمَةُ اللَّهِ لَهُ, rose in Baghdad. Due to the differences in time, the two brothers were unable to unite and fight together. Nevertheless, Imaam Abu Haneefah رَحْمَةُ اللَّهِ لَهُ and Imaam Maalik رَحْمَةُ اللَّهِ لَهُ sided with both and sent them both wealth.

If anybody has to now object and criticize Hazrat Husain رَضِيَ اللَّهُ عَنْهُ, Zaid bin Ali رَحْمَةُ اللَّهِ عَلَيْهِ and Muhammad Zun Nafsiyah زَكِيَّةُ اللَّهِ رَحْمَةُ اللَّهِ عَلَيْهِ by saying that their struggle was blameworthy as it was actually against the unity of the Muslims and had the possibility of an unfavourable outcome, it will amount to him claiming that he is a greater Mujtahid and Faqeeh, greater in piety and wishes better for Islam than both Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ and Imaam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ. Remember that Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ and Imaam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ were not ordinary Mujtahids and Faqeehs. Rather, as a student who has studied and compared different mazaahib, I say that throughout the centuries, you will never find a Faqeeh and Mujtahid who can compare to them. They did not view the struggles of these individuals to be a struggle against the appointed Islamic authority. They did not enquire as to whether or not they had military might and they did not remark that these individuals were causing disunity in the Ummah. On the contrary, they joined arms with them and fully supported them.¹

Responses to Personalities Regarding Whom it is Understood that they were in Favour of Yazeed

Hazrat Abdullah bin Umar رضي الله عنهما

Some scholars are of the opinion that Hazrat Abdullah bin Umar رضي الله عنهما was pleased with Yazeed as he had gathered his family and commanded them not to break their pledges to Yazeed.

However, in order for us to correctly comprehend the statement of Hazrat Abdullah bin Umar رضي الله عنهما, it is necessary for us to understand the circumstances and reasons due to which he held this stance.

From the very moment Yazeed became the khaleefah, Hazrat Abdullah bin Umar رضي الله عنهما was unhappy and had reservations.

Hazrat Abdullah bin Umar رضي الله عنهما made the following statement when Yazeed became the khaleefah:

إِنْ كَانَ خَيْرًا رَضِينَا وَإِنْ كَانَ شَرًا صَبَرْنَا^١

"If he is righteous, we will be grateful and if he is a trial, we will be patient."

Furthermore, when Yazeed became the khaleefah, Hazrat Abdullah bin Umar رضي الله عنهما was in Makkah Mukarramah. When he returned to Madeenah Munawwarah and the governor sent a message to him instructing him to pledge allegiance at the hands of Yazeed, Hazrat Abdullah bin Umar رضي الله عنهما refused to pledge allegiance and said, "When all the people have pledged allegiance and there is nobody left besides me then I will pledge allegiance."²

Hazrat Abdullah bin Umar رضي الله عنهما was a very cautious Sahaabi who feared fitnah erupting in the Ummah. That is why he also advised Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنه against doing anything which would cause fitnah to break out in the Ummah.

It is for this very same reason that when the people of Madeenah Munawwarah wished to uprise against Yazeed, Hazrat Abdullah bin Umar رضي الله عنه advised them against it as he did not wish a repeat of Karbala. He knew the capability and potential of Yazeed to cause widespread destruction, havoc and killing.

Hazrat Abdullah bin Umar رضي الله عنه did not command his family to remain on their pledges to Yazeed on account of believing Yazeed to be a pious, just and righteous ruler. Furthermore, it

^١ المصنف لابن أبي شيبة رقم ٢١٢١٦

^٢ البداية والنهاية ١٥٠ / ٨

cannot be proven that Hazrat Abdullah bin Umar رضي الله عنهما commanded anybody to remain on their pledge after the Battle of Harrah, where thousands of Sahaabah رضي الله عنهم and Taabi'een رحمة الله لهم were brutally massacred.

Muhammad bin Hanafiyyah رحمة الله له

When Hazrat Abdullah bin Mutee رضي الله عنه told Muhammad bin Hanafiyyah رحمة الله له of the crimes of Yazeed and informed him that he intended to break his pledge to Yazeed and rise against him in order to restore justice and uphold the Sunnah of Rasulullah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Muhammad bin Hanafiyyah رحمة الله له began to defend the integrity of Yazeed and speak in praise of him. Muhammad bin Hanafiyyah رحمة الله له even said that he saw Yazeed to be a person who performed his Salaah. Below we will present the narration:

وَلَمَّا رَجَعَ أَهْلُ الْمَدِينَةِ مِنْ عِنْدِ يَزِيدَ مَشَى عَبْدُ اللَّهِ بْنُ مُطَيْعٍ وَأَصْحَابَهُ إِلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ فَأَرَادُوهُ عَلَى خَلْعِ يَزِيدَ فَأَبَى عَلَيْهِمْ فَقَالَ ابْنُ مُطَيْعٍ : إِنَّ يَزِيدَ يَشْرُبُ الْخَمْرَ وَيَتَرَكُ الصَّلَاةَ وَيَتَعَدِّي حُكْمَ الْكِتَابِ فَقَالَ لَهُمْ : مَا رَأَيْتُ مِنْهُ مَا تَذَكَّرُونَ وَقَدْ حَضَرَتِهِ وَأَقْمَتْتِهِ فِي نَارِ الْجَنَّةِ مَوْظِبِ الْمُحْسِنِ يَسْأَلُ عَنِ الْفَقْهِ مَلَازِمًا لِلْسُّنْنَةِ قَالُوا : إِنَّ ذَلِكَ كَانَ مِنْهُ تَصْنِعًا لَكَ فَقَالَ : وَمَا الَّذِي حَافَ مِنِي أَوْ رَجَا حَتَّى يَظْهُرَ إِلَى الْخُشُوعِ أَفَأَطْلَعُكُمْ عَلَى مَا تَذَكَّرُونَ مِنْ شَرْبِ الْخَمْرِ فَلَئِنْ كَانَ أَطْلَعْتُكُمْ عَلَى ذَلِكَ إِنَّكُمْ لَشَرِكَاؤُهُ وَإِنْ لَمْ يَكُنْ أَطْلَعْتُكُمْ فَمَا يَحْلُّ لَكُمْ أَنْ تَشْهُدُوا بِمَا لَمْ تَعْلَمُوا قَالُوا : إِنَّهُ عَنْدَنَا حَقٌّ وَإِنْ لَمْ يَكُنْ رَأَيْنَاهُ فَقَالَ لَهُمْ أَبِي اللَّهِ ذَلِكَ عَلَى أَهْلِ الشَّهَادَةِ فَقَالُوا : (إِلَّا مَنْ شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ) وَلَسْتُ

من أمركم في شيء قالوا : فعللك تكره أن يتولى الامر غيرك فنحن نوليك أمرنا
 قال : ما أستحل القتال على ما تريدونني عليه تابعا ولا متبعا قالوا : فقد
 قاتلت مع أبيك قال : جيئوني بمثل أبي أقاتل على مثل ما قاتل عليه قالوا : فقم معنا
 ابنيك أبا القاسم والقاسم بالقتال معنا قال : لو أمرتما قاتلت قالوا : مقاما تخض الناس فيه على القتال قال : سبحان الله أمر الناس بما لا أفعله ولا
 أرضاه إذا ما نصحت الله في عباده قالوا : إذا نكرهك قال : إذا أمر الناس
 بتقوى الله ولا يرضون المخلوق بسخط الخالق وخرج إلى مكة ^١

Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ narrates: When the delegation of the people of Madeenah Munawwarah returned from Yazeed, Hazrat Abdullah bin Mutee رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ and a few of his companion went to Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ and asked him to help them rise against Yazeed and remove him from power. Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ refused to assist them due to which Hazrat Abdullah bin Mutee رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ said, "Yazeed drinks wine, leaves out Salaah and transgresses the laws of the Quraan." Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ retorted, "I did not witness from him what you mention. I went to him and stayed with him. I saw him to be punctual on his Salaah and to be a person who always tries to carry out good works. He asks questions relating to Fiqh and adheres to the Sunnah." The group replied, "He behaved in that way to put up an act and pretence before you." Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى يَرْجُوُهُ النَّاسُ replied, "What did he have to fear from me or hope in me that he would resort to displaying false humility and devotion before me? Did he personally

^١ البداية والنهاية ٢٣٦/٨

make you aware of the sins which you mention, such as the drinking of wine? If he made you aware of it (and you did not do anything to stop him) then you are his partners (in the sin). If he did not personally make you aware then it is not permissible for you to testify to that of which you have no knowledge.” The group replied, “The information is correct and authentic according to us, although we did not personally witness these deeds.” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “Allah does not allow people to give testimony without having personally witnessed the event.” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ thereafter recited the verse of the Quraan:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

Except for those who bear witness to the Truth while they know. after which he said, “I have nothing to do with your uprising.” The group then said to him, “Perhaps you dislike that a person beside yourself become the leader. We will therefore make you our leader.” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “I do not consider fighting for the cause to which you invite me to be permissible, neither as its leader nor as a follower.” The group objected saying, “But you fought with your father (Hazrat Ali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ عَلَيْهِ أَعُجُّ)” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “Bring me the likes of my father so that I may fight for a cause which is like the one for which he fought.” The group thereafter asked, “In that case, instruct your two sons, Abul Qaasim and Qaasim, to fight with us.” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “If I were to instruct them, I would myself fight.” The group next asked, “Then stand with us and merely encourage people to fight.” Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, “Subhaanallah! I will command the people to do that which I will neither do myself nor

approve of when I no longer wish well for the servants of Allah." The group then said, "In that case, we will force you!" Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى replied, "In that case, I will command the people to fear Allah and not to please the creation at the expense of incurring the anger of Allah." Hazrat Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى thereafter left for Makkah Mukarramah.

It should be noted that Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى, during his visit to Yazeed, was not with Yazeed all the time. It is thus very possible and likely that he saw the good side of Yazeed as Yazeed put up an act in order to win his confidence and impress him. Furthermore, if he did not see the evil side of Yazeed then the group of Sahaabah رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ who went to Yazeed definitely did. Being Sahaabah رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ, it is impossible to conceive and imagine that they would have spoken such things regarding Yazeed without witnessing it for themselves and completely verifying it. It is similarly impossible to conceive and imagine that all the Sahaabah رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ, Taabi'een رَحْمَةُ اللَّهِ تَعَالَى and people of Madeenah Munawwarah would unanimously believe and accept information which was baseless and unverified. Finally, if Muhammad bin Hanafiyyah رَحْمَةُ اللَّهِ تَعَالَى spoke good of Yazeed and defended him on this occasion, then there is definitely no proof to show that he held the same opinion of Yazeed and praised him after the atrocities of Harrah occurred.

Qaadhi Abu Bakr bin Arabi Maaliki

رَحْمَةُ اللَّهِ

Some scholars quote the statement of Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ in praise of Yazeed wherein he mentioned that Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ was killed in accordance with the laws of the Sharee'ah of his grandfather, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ . They quote this statement in order to prove that it was permissible for Yazeed to kill Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ . However, this statement of Ibnul Arabi رَحْمَةُ اللَّهِ cannot be quoted and is unacceptable in this regard.

Many Ulama have refuted this view of Ibnul Arabi رَحْمَةُ اللَّهِ and strongly condemned it. Among the Ulama who refuted this view were the likes of Allaamah Ibnu Jowzi رَحْمَةُ اللَّهِ ، Allaamah Munaawi رَحْمَةُ اللَّهِ ، Allaamah Ibnu Khaldoon رَحْمَةُ اللَّهِ ، Shah Abdul Azeez رَحْمَةُ اللَّهِ ¹ and from the contemporary Ulama and Muhadithin, Shaikh Muhammad Awwaamah (hafizahullah).

It is worth noting that despite Ibnul Arabi رَحْمَةُ اللَّهِ being from among the Muhadithin, he had erred in regard to a few issues. One of the issues in which he erred, is the issue of Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ and the reason for which he was killed. We will below present the details of the view which Ibnul Arabi رَحْمَةُ اللَّهِ held regarding Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ , together with the errors he made and the statements of the Ulama in refutation of his view.

¹ زید کی شخصیت ص ۱۰۰

Statement of Ibnu'l Arabi رَحْمَةُ اللَّهِ لِأَنْبَارِي

Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ لِأَنْبَارِي has written the following in his kitaab, Al-Awaasim minal Qawaasim:

وَلَا قاتلوه إِلَّا بِمَا سَمِعُوا مِنْ جَدِّهِ الْمَهِيمِنَ عَلَى الرَّسُولِ الْمُخْبِرِ بِفَسَادِ الْحَالِ الْمُذَرِّ
عَنِ الدُّخُولِ فِي الْفَتْنَةِ وَأَقْوَالِهِ فِي ذَلِكَ كَثِيرَةٌ مِنْهَا مَا رُوِيَ مُسْلِمًا عَنْ زِيَادَ بْنِ
عَلَاقَةِ عَرْفَجَةِ بْنِ شَرِيعَةِ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّهُ سَتَكُونُ هَنَّاتٍ
وَهَنَّاتٍ فَمَنْ أَرَادَ أَنْ يَفْرُقَ أَمْرَهُذَّهُ أَمْمَةً وَهِيَ جَمِيعُ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مِنْ
كَانَ فَمَا خَرَجَ النَّاسُ إِلَّا بِهَذَا وَمَثَالَهُ^١

They only fought against Hazrat Husain رَضِيَ اللَّهُ عَنْهُ on account of the Ahaadeeth which they heard from his grandfather صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the master of the Ambiyaاء عَلَيْهِمُ السَّلَامُ, who had foretold that affairs would deteriorate and warned against becoming embroiled in fitnahs. The Ahaadeeth of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this regard are many. One example is the Hadeeth recorded by Imaam Muslim رَحْمَةُ اللَّهِ لِهِ which he narrates from Ziyaad bin Alaaqah who in turn narrates from Arfajah bin Shuraih that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Fitnahs are soon to break out. Whoever intends to create a rift in the affair of the Ummah while it is united, then strike him with the sword, regardless of who he may be.” The people who fought against Hazrat Husain رَضِيَ اللَّهُ عَنْهُ only did so due to this Hadeeth and other similar Ahaadeeth.

^١ العوااصِمُ مِنَ القوَاصِمِ ص ٢٥٠

The Refutation of Allaamah Ibnu Khaldoon رَحْمَةُ اللَّهِ

Allaamah Ibnu Khaldoon رَحْمَةُ اللَّهِ has written the following regarding the abovementioned statement of Ibnu'l Arabi رَحْمَةُ اللَّهِ:

وقد غلط القاضي أبو بكر بن العربي المالكي في هذا فقال في كتابه الذي سماه بالعواصم والقواسم ما معناه إن الحسين قتل بشرع جده وهو غلط حملته عليه الغفلة عن اشتراط الامام العادل ومن أعدل من الحسين في زمانه في إمامته وعدالته في قتال أهل الآراء^١

Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ has erred in this and thus made a statement in his kitaab, "Al-Aawaasim minal Qawaasim", the essence of which is that Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ was killed according to the law of the Sharee'ah of his grandfather صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ibnu'l Arabi رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ committed this error due to him being negligent and forgetting that the precondition of these Ahaadeeth is that the Imaam be just (i.e. those Ahaadeeth which explain the impermissibility of rising against the Imaam and mention that those who stand against the Imaam should be killed, refer to the case where they rise against the just ruler. These Ahaadeeth do not refer to the case where they oppose the unjust and oppressive ruler. Hence Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ عَنْهُ quoted the Hadeeth out of context as Yazeed was from the unjust and oppressive rulers. It was therefore permissible for Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ to rise against him.) Who was more just than Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ in his era

^١ تاريخ ابن خلدون ٢٧١/١

in regard to leadership in Deen, in exercising justice and in combating people who followed their own views and desires?

The Refutation of Allaamah Ibnu'l Jowzi رَحْمَةُ اللَّهِ

Ibnu'l Jowzi رَحْمَةُ اللَّهِ has also refuted the abovementioned statement of Ibnu'l Arabi رَحْمَةُ اللَّهِ. Allaamah Munaawi رَحْمَةُ اللَّهِ has written the following:

قيل لابن الجوزي وهو على كرسي الوعظ كيف يقال يزيد قتل الحسين وهو

بدمشق والحسين بالعراق فقال:

سهم أصحاب وراميه بذى سلم من بالعراق لقد أبعدت مرماكا

وقد غالب على ابن العربي الغض من أهل البيت حتى قال قتله بسيف جده^١

Ibnu'l Jowzi رَحْمَةُ اللَّهِ was once seated to deliver a discourse when he was asked, "How can it be said that Yazeed killed Hazrat Husain رَضِيَ اللَّهُ عَنْهُ whereas Yazeed was in Damascus and Hazrat Husain رَضِيَ اللَّهُ عَنْهُ was in Iraq?" Ibnu'l Jowzi رَحْمَةُ اللَّهِ replied by reciting the following couplet:

The arrow struck the one in Iraq while the one who fired it was in Zi Salam. Despite firing from such a distance, you still struck your target!

Ibnu'l Jowzi رَحْمَةُ اللَّهِ thereafter said, "Ibnu'l Arabi رَحْمَةُ اللَّهِ was overcome by disregard for the Ahle Bayt to the extent where he said that they

^١ فيض القدير ٢٦٥/١

killed Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ with the sword of his grandfather
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ”.

The Refutation of Allaamah Munaawi رحمه الله

Allaamah Munaawi رَحْمَةُ اللَّهِ عَنْهُ has also written the following:

فقد ألف كتابا في شأن مولانا الحسين رضي الله عنه وكرم وجهه وأخزى شائنه
زعم فيه أن يزيد قتلها بحق بسيف جده نعوذ بالله من الخذلان^١

Ibnul Arabi رَحْمَةُ اللَّهِ عَنْهُ has written a kitaab regarding Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ in which he showed disrespect to his exalted status. Ibnul Arabi رَحْمَةُ اللَّهِ عَنْهُ claimed that Yazeed had justly killed Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ with the sword of his grandfather صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . We seek the protection of Allah رَحْمَةُ اللَّهِ عَنْهُ from forsaking Hazrat Husain رَحْمَةُ اللَّهِ عَنْهُ.

Other Errors of Ibnul Arabi رَحْمَةُ اللَّهِ عَنْهُ

Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ عَنْهُ has written the following in defence of Yazeed:

وهذا أحمد بن حنبل - على تقبيله وعظيم منزلته في الدين وورعه - قد أدخل عن
يزيد بن معاوية في كتاب الرهد أنه كان يقول في خطبته إذا مرض أحدكم مريضا
فأشفى ثم تماثل فلينظر إلى أفضل عمل عنده فليلزمه ولينظر إلى أسوأ عمل عنده

^١ فيض القدير ٣١٣/٥

فليدعه وهذا يدل على عظيم منزلته عنده حتى يدخله في جملة الرهاد من
الصحابة والتابعين الذين يقتدى بقولهم ويرعوي من عظمهم^١

Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ، despite his asceticism, eminence in Deen and piety, included Yazeed bin Mu'aawiyah in his Kitaab of Zuhd (asceticism). Regarding Yazeed, Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ mentioned that he (Yazeed) would say in his khutbah, “When any of you fall ill and thereafter begin to recover, then he should look at his actions and see which action he considers to be the most virtuous and then be punctual on it. He should also look at his worst action and abandon it.” This statement (of Imaam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ) shows the high esteem in which he held Yazeed, that he would actually include him among those ascetics of the Sahaabah رَحْمَةُ اللَّهِ عَلَيْهِ وَرَحْمَةُ اللَّهِ عَلَيْهِ تَابِعِيهِ whose statements are followed and whose advices cause people to repent.

Qaadhi Abu Bakr bin Arabi رَحْمَةُ اللَّهِ عَلَيْهِ made two mistakes in his abovementioned statement.

The First Error of Ibnul Arabi رَحْمَةُ اللَّهِ عَلَيْهِ

There are two separate people who both shared the name ‘Yazeed bin Mu'aawiyah’. One was Yazeed bin Mu'aawiyah bin Abi Sufyaan and the other was Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ عَلَيْهِ. Ibnul Arabi mistook Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ عَلَيْهِ for being Yazeed bin Mu'aawiyah bin Abi Sufyaan.

^١ العواصم من القواسم ص ٢٥١

Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ was a devout worshipper and ascetic whose statements have been recorded by many Imaams in their writings on asceticism and advice.

Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ has written regarding Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ that he was a devout worshipper from Kufah. He also quoted Ibnu Abi Khaithamah رَحْمَةُ اللَّهِ as mentioning that Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ was counted among those who were devout worshippers.¹

Similarly, Ibnu Hibbaan رَحْمَةُ اللَّهِ has written regarding Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ that he narrated Hadeeth from Hazrat Abdullah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ. He was from the people of Kufah and they thus narrate from him. He was killed while waging jihaad in Persia.²

The Second Error of Ibnul Arabi رَحْمَةُ اللَّهِ

The second error made by Ibnul Arabi رَحْمَةُ اللَّهِ is that he attributed a good opinion of Yazeed bin Mu'aawiyah bin Abi Sufyaan to Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ. This is definitely incorrect as Imaam Ahmad رَحْمَةُ اللَّهِ had actually questioned whether it was possible for a believer to maintain a good opinion of Yazeed and have love for him.

¹ تَهذِيب التَّهذِيب ٣١٥/١١

² كِتَابُ النَّفَاتِ لِابْنِ حَبَّانِ ٥٤٥/٥

The View of Imaam Ahmad bin Hambal regarding Yazeed

The son of Imaam Ahmad رَحْمَةُ اللَّهِ لَهُ، Saalih رَحْمَةُ اللَّهِ لَهُ، narrates:

قلت لأبي : إن قوماً يقولون : إنهم يحبون يزيد فقال : يا بني وهل يحب يزيد
أحد يؤمن بالله واليوم الآخر فقلت : يا أبا فلماذا لا تلعنه قال : يا بني ومني
رأيت أباك يلعن أحداً^١

I once mentioned to my father that some people claim to have love for Yazeed. On hearing this, my father replied, “O my son! Can any person who believes in Allah and the last day possibly love Yazeed?” I thereafter asked my father, “O my father! Why do you not curse him?” My father replied, “O my son! When did you ever see your father cursing someone?”

Similarly, Ibnul Jowzi رَحْمَةُ اللَّهِ لَهُ has mentioned regarding Imaam Ahmad's opinion of Yazeed:

وقد أسنده يزيد بن معاوية الحديث فروى عن أبيه عن رسول الله صلى الله عليه وسلم وإسنادنا إليه متصل غير أن الإمام أحمد سئل أيروى عن يزيد الحديث
فقال لا ولا كرامة فلذلك امتنعنا أن نسند عنه^٢

^١ جموعة الفتاوى لابن تيمية ٣/٤٥٢ - ٤/٥٩٢

^٢ المنظم ٥/٢٣٣

Yazeed bin Mu'aawiyah used to quote Hadeeth with his chain from his father who narrates from Rasulullah ﷺ. We have an uninterrupted chain to Yazeed except that (we will not narrate any Hadeeth from him on account of) Imaam Ahmad رحمه الله leaving him out. Imaam Ahmad رحمه الله was once asked, “Can Hadeeth be narrated from Yazeed?” Imaam Ahmad رحمه الله replied, “No, and there is no honour in narrating from him.” It is for this reason that we do not narrate Hadeeth from him.

Mahna رحمه الله has also narrated regarding Imaam Ahmad رحمه الله:

قال مهنا سألت أَحْمَدَ عَنْ يَزِيدَ بْنِ مَعَاوِيَةَ فَقَالَ هُوَ الَّذِي فَعَلَ بِالْمَدِينَةِ مَا فَعَلَ
قلت وما فعل قال نعمها قلت فيذكر عنه الحديث قال لا يذكر عنه الحديث ولا
ينبغي لأحد أن يكتب عنه حديثاً^١

I asked Imaam Ahmad رحمه الله regarding Yazeed bin Mu'aawiyah to which he replied, “He is the one who did what he did to the blessed land of Madeenah Munawwarah!” I asked Imaam Ahmad رحمه الله, “And what did he do?” Imaam Ahmad رحمه الله replied, “He had the city ransacked.” I thereafter asked Imaam Ahmad رحمه الله, “Can Hadeeth be narrated from Yazeed?” Imaam Ahmad رحمه الله answered, “Hadeeth cannot be narrated from him and it does not behove any person to record Hadeeth from him.”

N.B. The Kitaab of Zuhd of Imaam Ahmad رحمه الله which is available today is actually a concise version of the original kitaab. Haafiz Ibnu Hajar رحمه الله has described the original kitaab saying:

^١ المقصد الأرشد ٤/٣

... ثم اتبع ما في كتاب الزهد لأحمد فالتقط منه ما فيه من الرجال مما ليس في المسند فإنه كتاب كبير يكون في قدر ثلث المسند مع كبر المسند^١

I would thereafter search through the Kitaab of Zuhd of Imaam Ahmad رَحْمَةُ اللَّهِ وَرَحْمَةُ أَهْلِ الْكِتَابِ and would find in it narrators which I did not find in his Musnad as the Kitaab of Zuhd is a very large kitaab, approximately one third the size of Musnad, despite the considerable size of Musnad.

In the process of condensing the kitaab, many people mentioned in the original kitaab were omitted. One of these people is Yazeed bin Mu'aawiyah Nakha'ee رَحْمَةُ اللَّهِ وَرَحْمَةُ أَهْلِ الْكِتَابِ.

^١ تعليل المنقعة ٢٤٣/١

Chapter 6 - The Hadeeth of Constantinople

As far as the Hadeeth regarding Rasulullah ﷺ giving glad tidings for the army which conquered Constantinople and Yazeed being found in that army is concerned, there are many answers that have been proffered by the Muhadditheen. We will briefly present three answers to this Hadeeth.

First Answer

The first answer is given by Hazrat Shaikh Moulana Muhammad Zakariyyah Kandhelwi رحمۃ اللہ علیہ regarding a similar question which was posed to him.

Hazrat Shaikh رحمۃ اللہ علیہ wrote a detailed response to an article published in a monthly magazine in India wherein the Hadeeth of Constantinople was quoted with the aim of proving the forgiveness of Yazeed. This article created much confusion among the masses, thus creating the need for Hazrat Shaikh to present a detailed response to it.

Hazrat Shaikh رحمۃ اللہ علیہ explained that there are many similar Ahaadeeth narrated in the books of Hadeeth. Some have been narrated with the exact words that appear in the Hadeeth of

Constantinople while others appear with similar words. It is necessary for one to understand that the promises made in these Ahaadeeth are true. However, while these promises are definitely true, they are also conditional. In order for one to receive the blessings explained in the Hadeeth, one will have to adhere to the precondition laid down for qualifying for such virtues. In other words, one will only receive the full benefit promised in the Hadeeth if one fulfils the precondition.

The precondition is that one refrains from all the prohibitions of Sharee'ah and fulfils all the obligations placed upon him in Deen in the prescribed manner until the end of his life (whether the obligations are related to the Creator [e.g. Salaah, zakaat, fasting, etc.] or to the creation [i.e. fulfilling the rights of the creation]). If this condition is not applied to these promises, then these Ahaadeeth will contradict and oppose many Aayaat of the Quraan and authentic Ahaadeeth of Rasulullah ﷺ.

Consider the Hadeeth which explains that all the sins of a person who makes wudhu in a proper manner are washed off, or the Hadeeth which speaks of the Haaji – that he returns from Hajj in the condition (of being free from sin) like the day his mother gave birth to him, or the Hadeeth that explains that Allah Ta'ala has declared the forgiveness of all those who come out to the Eid Gaah on the day of Eid after fasting during the month of Ramadhaan. The common aspect in all these Ahaadeeth is the promise of forgiveness from the side of Allah Ta'ala. If a person takes the apparent, surface meaning of these Ahaadeeth, then one will be able to kill, rob, commit zina, take

drugs, not perform his Salaah or get involved in all types of impermissible deeds. All he will need to do is go for Hajj afterwhich there will be no need for him to worry about anything. Everybody, however, is aware that this is obviously incorrect. Hence we understand that the Ahaadeeth containing promises of forgiveness are all conditional.

Just as we have understood that the glad tidings in the above-mentioned Ahaadeeth are conditional, similarly one will be bound to accept that the glad tiding mentioned in the narration of Constantinople is also conditional. Though the life of Yazeed during the era of Hazrat Mu'aawiyah رضي الله عنه (and at the time when he came out with the army to Constantinople) apparently conformed to Sharee'ah, his life later on changed and he became involved in all types of sinful deeds and wrongs. Hence the condition laid down to qualify for the virtue recorded in the Hadeeth of Constantinople was not found.

Hazrat Shaikh رحمه الله explains that the commentators of Bukhaari Shareef (e.g. Allaamah Ibnu Teen and others), under the commentary of this Hadeeth, have mentioned that this Hadeeth is conditional according to all the Ulama. Since Yazeed's life did not conform to the commandments of Deen in many respects, one cannot use this Hadeeth to substantiate and prove the forgiveness of Yazeed.¹

¹ معارف ح ص

Second Answer

The second answer is that of Hazrat Shah Waliyyullah رحمۃ اللہ علیہ who explained the following:

Some people attempt to prove the salvation and forgiveness of Yazeed through the blessed statement of Nabi ﷺ "مغفور لهم" (i.e. they are forgiven), as the annals of history testify to the fact that he was not only a member of the second army, but rather its head and leader.

The correct view, however, is that this Hadeeth can only establish the forgiveness of his sins that were committed prior to participating in this expedition as the action of jihaad is classified under the category of actions which expiate past sins, not future sins. This Hadeeth would have only proven the salvation and forgiveness of Yazeed if "forgiveness until the Day of Qiyaamah" had also been mentioned. Therefore, all the evil acts perpetrated by Yazeed after this expedition, viz. the killing of Husain رضي الله عنه, laying ruin to the city of Madeenah Munawwarah, persistently drinking wine, etc, are left to the will and decision of Allah Ta'ala. If Allah Ta'ala wishes, He may forgive him and if He wishes, He may punish him – as is the case with all other sinners.¹

¹ كشف الباري - كتاب الجهاد جلد أول - ص ٦٨٧

Third Answer

The third answer is the prophecy of Rasulullah ﷺ regarding Yazeed.

Rasulullah ﷺ had prophesized in his Mubaarak Ahaadeeth that there would be a person from his Ummah who would be responsible for changing his Deen and Sunnah. Rasulullah ﷺ even mentioned that this person would be from the Banu Umayyah. In certain narrations, it is clearly stated that the name of this person would be “Yazeed”. In many Ahaadeeth, the period in which this fitnah would break out was also specified as being the sixtieth year after the Hijrah. The Muhadithoon explain that all these Ahaadeeth are in reference to Yazeed bin Mu'aawiyah. This was on account of the evils and wrongs and atrocities and killings which took place through him against Islam and the Muslims during his reign which commenced in the sixtieth year after the Hijrah. Below we will present these Ahaadeeth.

عن أبي عبيدة رضي الله عنه عن النبي صلى الله عليه وسلم قال : لا يزال هذا الأمر قائما بالقسط حتى يسلمه رجل من بنى أمية ^١

Rasulullah ﷺ said, “This affair (of khilaafat) will continue to uphold justice until a man from the Banu Umayyah will disfigure it.”

حدثنا الحكم بن موسى حدثنا يحيى بن حمزة عن هشام بن العاز عن مكحول عن أبي عبيدة بن الجراح رضي الله عنه قال : قال رسول الله صلى الله عليه و

^١ المطالب العالية رقم ٤٤٦٢

سلم : لا يزال هذا أمر أمتى قائما بالقسط حتى يكون أول من يسلمه رجل من
بني أمية يقال له يزيد ^١

Rasulullah ﷺ said, “This matter of my Ummah (of khilaafat) will continue to uphold justice until the first person to disfigure it will be a man from the Banu Umayyah named ‘Yazeed’”

The author of Majma’uz Zawa’id, Allaamah Haythami رحمه الله ، has stated that the chain of the above narration is strong and that the narrators which appear in the chain are the narrators which appear in Saheeh Bukhaari and Saheeh Muslim. However, he said that there is one weakness in the chain which is that the narrator, Mak-hool, did not meet Hazrat Abu Ubaidah bin Jarraah رضي الله عنه . Hence the Hadeeth is munqati.

Some Ulama feel that there are two links missing in the chain between Mak-hool and Hazrat Abu Ubaidah رضي الله عنه , thus rendering the Hadeeth as a mu’dhal narration (an extremely weak narration). However, this notion that there are two narrators missing in the chain is incorrect. When we examine the same narration in the Musnad of Bazzaar, we find that there is an extra narrator, Hazrat Abu Tha’labah Khushani رضي الله عنه , appearing in the chain between Mak-hool and Hazrat Abu Ubaidah رضي الله عنه . There is therefore only one link missing due to which the Hadeeth is classified as munqati. A munqati Hadeeth is accepted according to the general Muhadditheen in the case where there are shawaahid (other similar Ahaadeeth which support it in its purport). Furthermore, it should be understood

^١ مجمع الزوائد رقم ٩٢٣٦

that according to the Hanafi scholars, if there is any missing link in the chain in the first three eras of Islam, it will not render the narration unacceptable.¹ Hence this narration fulfills the standard of acceptance according to the Hanafi scholars, and on account of the Shawaahid, it is also acceptable according to the general Muhadditheen.²

Below we will present the various shawaahid which support this Hadeeth.

^١ والمختار في التفصيل قبول مرسل الصحابي إجماعاً ومرسل أهل القرن الثاني والثالث عندنا (أي الحنفية) وعند مالك مطلقاً وعند الشافعي بأحد خمسة أمور أن يستنده غيره أو أن يرسله آخر وشيوخهما مختلفاً أو أن يعضده قول صحابي أو أن يعضده قول أكثر العلماء أو أن يعرف أنه لا يرسل إلا عن عدل وأما مرسل من دون هؤلاء من الثقات فمقبول عند بعض أصحابنا مردود عند آخرين إلا أن يروي الثقات مرسله كما رواه مسنده (فيقبل اتفاقاً) فإن كان الرواية يرسل عن الثقات وغيرهم فعن أبي بكر الرازي من أصحابنا وأبي الوليد الباقي من المالكية عدم قبول مرسله اتفاقاً (قفو الأثر ص ١٤-١٥)

^٢ وهي نوع السبيح الحفظ بمعتبر كأن يكون فوقيه أو مثله لا دونه وكذا المختلط الذي لا يتميز و كذا المستور والإسناد المرسل وكذا المدلس إذا لم يعرف المخنوف منه صار حديثهم حسناً لا لذاته بل وصفه بذلك باعتبار الجموع من المتابع والمتابع (شرح نخبة الفكر ص ٦٧-٦٨)

الثالث إذا روي الحديث من وجوده ضعيفة لا يلزم أن يحصل من مجموعها) أنه (حسن بل ما كان ضعفه لضعف حفظ راويه الصدوق الأمين زال مجحنه من وجه آخر) وعرفنا بذلك أنه قد حفظه ولم يختل فيه ضبطه (وصار) الحديث (حسناً) بذلك كما رواه الترمذى وحسنـه من طريق شعبة عن عاصم بن عبيد الله عن عبد الله بن عامر بن ربيعة عن أبيه أن امرأة من بني فزارة تزوجت على تعلين فقال رسول الله صلى الله عليه وسلم أرضنت من نفسك ومالك بتعلين قالت نعم فأجاز وكذا إذا كان ضعفها لإرسال زال مجحنه من وجه آخر وأما الضعف لفسوق الراوـي فلا يؤثر فيه موافقة غيره قال الترمذى وفي الباب عن عمر وأبي هريرة وعائشة وأبي حدرد فاعاصـم ضعيف لسوء حفظه وقد حسن له الترمذى هذا الحديث مجحنه من غير وجه (وكذا إذا كان ضعفها لإرسال) أو تدليس أو جهالة رجال كما زاده شيخ الإسلام (زال مجحنه من وجه آخر) وكان دون الحسن لذاته (تدريب الراوـي ص ١٣٧-١٣٨)

عن عمرو بن يحيى بن سعيد بن عمرو بن سعيد قال : أخبرني جدي قال :
 كنتجالسا مع أبي هريرة في مسجد النبي صلى الله عليه وسلم بالمدينة ومعنا
 مروان قال أبو هريرة : سمعت الصادق المصدوق يقول هلكة أمي على يدي
 غلمة من قريش فقال مروان : لعنة الله عليهم غلمة فقال أبو هريرة : لو شئت
 أن أقول : بني فلان وبني فلان لفعلت فكنت أخرج مع جدي إلى بني مروان حين
 ملكوا بالشام فإذا رأهم غلمانا أحدهما قال لنا : عسى هؤلاء أن يكونوا منهم
 قلنا : أنت أعلم ^١

Amr bin Yahya bin Sa'eed bin Amr bin Sa'eed says that his grandfather narrated the following: I was once seated with Hazrat Abu Hurairah رضي الله عنه in the Musjid of Rasulullah صلى الله عليه وسلم in Madeenah Munawwarah and Marwaan happened to be with us. Hazrat Abu Hurairah رضي الله عنه said, "I heard Rasulullah صلى الله عليه وسلم, who always spoke the truth and whose truthfulness was testified to by Allah, say, 'The destruction of my Ummah will take place at the hands of youngsters of the Quraish (referring to the Banu Umayyah who were part of the Quraish).'" On hearing this, Marwaan said, "May the curse of Allah be upon these youngsters!" Hazrat Abu Hurairah رضي الله عنه replied, "If I wish, I could even (name them and) say, 'The sons of so-and-so and the sons of so-and-so.'"

Amr bin Yahya bin Sa'eed bin Amr bin Sa'eed thereafter says: I would go with my grandfather to the sons of Marwaan (who were from the Banu Umayyah) when they became the rulers of Shaam. When my grandfather would see that they were youngsters, he would say to us,

^١ صحيح البخاري رقم ٧٠٥٨

"Perhaps these youngsters are among them (among the youngsters to whom Rasulullah ﷺ referred)." We would reply to my grandfather saying, "You know better."

قال الحافظ في الفتح : قال بن بطال جاء المراد بالملائكة مبينا في حديث آخر لأبي هريرة أخرجه علي بن معبد وابن أبي شيبة من وجه آخر عن أبي هريرة رفعه أعود بالله من إمارة الصبيان قالوا وما إمارة الصبيان قال ان أطعتموهم هلكتم أي في دينكم وان عصيتموهم أهلكوكم أي في دنياكم بازهاق النفس أو باذهاب المال أو بعما وفي رواية بن أبي شيبة أن أبي هريرة كان يمشي في السوق ويقول اللهم لا تدركني سنة ستين ولا إمارة الصبيان وفي هذا إشارة إلى أن أول الأغيلمة كان في سنة ستين وهو كذلك فان يزيد بن معاوية استختلف فيها وبقي إلى سنة أربع وستين فمات ^١

Under the commentary of the above Hadeeth, Haafiz Ibnu Hajar رحمه الله has quoted Ibnu Battal رحمه الله as saying: The meaning of "destruction" has been clearly explained in another Hadeeth of Hazrat Abu Hurairah رضي الله عنه which has been narrated by Ali bin Ma'bad and ibni Abi Shaibah رضي الله عنه. Hazrat Abu Hurairah رضي الله عنه narrates that Rasulullah ﷺ would make dua saying, "I seek protection in Allah from the rule of youngsters." The Sahaabah رضي الله عنه asked Rasulullah ﷺ, "Regarding which rule of youngsters are you seeking protection from?" Rasulullah ﷺ replied, "If you obey them, you will be destroyed (in your Deen) and if you defy them, they will destroy you (in your dunya)."

^١ فتح الباري ١٢/١٣

Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ عَلَيْهِ explained the meaning of this Hadeeth saying:

Destroying you in your dunya refers to killing you, or stealing your wealth or both. Ibnu Abi Shaibah رَحْمَةُ اللَّهِ عَلَيْهِ has also narrated that Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ would walk in the market making the following dua, “O Allah! Do not let me reach the sixtieth year and the rule of youngsters.”

Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ عَلَيْهِ continued further and explained: This Hadeeth indicates to the fact that the first of these youngsters (who would destroy the Ummah) would come in the sixtieth year. It transpired exactly like that as Yazeed bin Mu'aawiyah became the khaleefah in the sixtieth year and remained khaleefah until the sixtieth fourth year when he passed away.”

والذى يظهر أن المذكورين من جملتهم وأن أولهم يزيد كما دل عليه قول أبي هريرة رأس الستين وإمارة الصبيان فان يزيد كان غالبا ينتزع الشيوخ من امارة البلدان
الكبار ويوليهما الأصغر من أقاربه^١

Haafiz Ibnu Hajar رَحْمَةُ اللَّهِ عَلَيْهِ further confirmed that Yazeed was the first of the youngsters to destroy the Ummah saying: “It is apparent that Yazeed was not only among the group of youth referred to but also the first of them - as indicated to by the Hadeeth of Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ in which he mentioned, “The beginning of the sixtieth year and the rule of youngsters.” ‘The rule of youngsters’ clearly indicates to Yazeed as he would generally dismiss the seniors from their positions of rule over various lands and appoint youngsters from among his relatives to rule in their place.”

وأولهم يزيد عليه ما يستحق وكان غالباً ينزع الشيوخ من إمارة البلدان الكبار
ويوليها الأصغر من أقاربه^١

Allaamah Aini رحمه الله has given the same explanation saying, “And the first of these youngsters (to whom Rasulullah صلى الله عليه وسلم had referred), was Yazeed. May he suffer the punishment that he deserves! He was an oppressor who would dismiss the old, senior people from their positions of rule over the various large lands, and would replace them with youngsters from among his relatives.”

N.B. The above statements of Haafiz Ibnu Hajar رحمه الله and Allaamah Aini رحمه الله is supported by many narrations which establish that Yazeed would dismiss his governors on account of them being lenient towards the people and not enforcing the evil commands which he had passed. A few examples are where he dismissed the governor of Madeenah Munawwarah in the sixtieth year (who had been appointed by his father, Hazrat Mu'aawiyah رضي الله عنه), on account of his leniency towards Hazrat Husain رضي الله عنه and Hazrat Abdullah bin Zubair رضي الله عنهما when they did not wish to pledge allegiance to him. Similarly, he replaced the second ruler of Madeenah Munawwarah with his cousin. He also dismissed Hazrat Nu'maan bin Basheer رضي الله عنه, the governor of Kufah, when he was lenient towards the people and replaced him with Ubaidullah bin Ziyaad. Hence we understand that the claim of those people who say that he never replaced any

^١ عمدة القاري ٢٤ / ١٨٠

governor and maintained the standard of his father, Hazrat Mu'aawiyah رضي الله عنه، during the reign of his khilaafat, is incorrect.

عن أبي هريرة قال : حفظت من رسول الله صلى الله عليه وسلم وعاءين فأما أحدهما فبنته وأما الآخر فلو بنته قطع هذا البلعوم ^١

Hazrat Abu Hurairah رضي الله عنه mentioned, “I have secured two vessels (two types) of knowledge from Rasulullah صل الله عليه وسلم. As for one of the two, I have disseminated it and as for the second, if I am to disseminate it, this (indicating towards his throat) will be slit (i.e I will be killed).”

قال الحافظ في الفتح : وحمل العلماء الوعاء الذي لم يشه على الأحاديث التي فيها تبيين أسماء أمراء السوء واحوالهم وزمنهم وقد كان أبو هريرة يكتن عن بعضه ولا يصرح به خوفا على نفسه منهم كقوله أعود بالله من رأس الستين وإمارة الصبيان يشير إلى خلافة يزيد بن معاوية لأنها كانت سنة ستين من الهجرة واستجواب الله دعاء أبي هريرة فمات قبلها بسنة ^٢

Haafiz Ibnu Hajar Asqalaani رحمه الله has written under the commentary of this Hadeeth that the second type of knowledge to which Hazrat Abu Hurairah رضي الله عنه referred, was the detailed knowledge of those Ahaadeeth of Rasulullah صل الله عليه وسلم which contained mention of the names of the evil leaders who will appear in the world after Rasulullah's demise and their evil conditions during their eras. Hazrat Abu Hurairah رضي الله عنه would hint to this knowledge but would never explicitly mention it out of fear for his life. An example of his hinting to

^١ صحيح البخاري رقم ١٢٠

^٢ فتح الباري ٢٦١/١

this knowledge is where he said, “I seek protection in Allah from the coming of the sixtieth year and from the leadership of the youngsters.” In this specific dua, Hazrat Abu Hurairah رضي الله عنه was referring to the rulership of Yazeed as his rule commenced in the sixtieth year after Hijrah. Allah accepted the dua of Hazrat Abu Hurairah رضي الله عنه as he passed away one year prior to Yazeed becoming the ruler.”

عن أبي العالية قال : لما كان يزيد بن أبي سفيان أميراً بالشام غزا الناس فغنموا وسلموا فكان في غنائمهم جارية نفيسة فصارت لرجل من المسلمين في سهمه فأرسل إليه يزيد فانتزعها منه وأبو ذر يومئذ بالشام قال : فاستغاث الرجل بأبي ذر على يزيد فانطلق معه فقال ليزيد رد على الرجل جاريته ثلاث مرات قال أبو ذر : أما والله لئن فعلت لقد سمعت رسول الله صلى الله عليه وسلم يقول : إن أول من يبدل سنتي رجل من بني أمية ثم ول عنده فلتحقه يزيد فقال أذكري بالله : أنا هو قال : اللهم لا ورد على الرجل جاريته قلت : يزيد بن أبي سفيان كان من أمراء الأجناد بالشام في أيام أبي بكر وعمر لكن سمي به يزيد بن معاوية يشبه أن يكون هو والله أعلم ^١

When Yazeed bin Abi Sufyaan رضي الله عنه was governor over Shaam, the people engaged in jihaad and acquired booty and were victorious. Among the spoils of war was a beautiful slave girl who fell into the share of one of the Muslims. Shortly after, Yazeed bin Abi Sufyaan رضي الله عنه had taken this slave girl for himself from the soldier in whose share she had fallen. Hazrat Abu Zarr Ghifaari رضي الله عنه was in Shaam at that time and this soldier went to him and sought his assistance in recovering his slave

^١ دلائل النبوة رقم ٢٨٠

girl from Hazrat Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُمَا. Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ thus went to Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ with the man and thrice instructed Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ to return the slave girl to him. Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ thereafter said, “Alas! By Allah! If you take the slave girl from this soldier unjustly then know that I have heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘The first person to change my blessed Sunnah will be a man from Banu Umayyah.’” Saying this, Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ turned and began to walk away. Hazrat Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ quickly followed him and asked, “I beg you in the name of Allah! Tell me, do you think that I will be the person who is referred to in this Hadeeth?” Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ replied, “No.” after which Hazrat Yazeed bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ returned the slave girl to the man.¹

¹ وقال الحافظ أبو يعلي: حدثنا الحكم بن موسى، ثنا يحيى بن حمزة، عن هشام بن الغاز، عن مكحول عن أبي عبيدة: أن رسول الله صلى الله عليه وسلم قال: ”لا يزال أمر أمي قائما بالقسط حتى يتلهمه رجل من بني أمية يقال له يزيد. وهذا منقطع بين مكحول وأبي عبيدة بل معرض. وقد رواه ابن عساكر من طريق صدقة بن عبد الله الدمشقي عن هشام بن الغاز عن مكحول عن أبي ثعلبة الحشني عن أبي عبيدة. عن رسول الله صلى الله عليه وسلم قال: لا يزال أمر هذه الامة قائما بالقسط حتى يكون أول من يتلهمه رجل من بني أمية يقال له يزيد.

ثم قال وهو منقطع أيضا بين مكحول وأبي ثعلبة.

وقال أبو يعلي: حدثنا عثمان بن أبي شيبة، ثنا معاوية بن هشام، عن سفيان، عن عوف عن خالد بن أبي المهاجر، عن أبي العالية. قال: كنا مع أبي ذر بالشام فقال أبو ذر سمعت رسول الله صلى الله عليه وسلم يقول: أول من يغير سنتي رجل من بني أمية.

ورواه ابن حزيمة عن عبد الوهاب بن عبد الخيد عن عوف: حدثنا مهاجر بن أبي مخلد حدثني أبو العالية حدثني أبو مسلم عن أبي ذر فذكر نحوه، وفيه قصة وهي أن أبا ذر كان في غزارة عليهم يزيد بن أبي سفيان فاغتصب يزيد من رجل جارية، فاستعان الرجل بأبا ذر على يزيد أن يردها عليه، فأمره

After narrating the above incident, Imaam Baihaqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ mentioned, “Hazrat Yazeed bin Abi Sufyaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ”, the Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was the leader of the armies of Shaam in the era of Hazrat Abu Bakr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ and Hazrat Umar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ. He is not intended in this Hadeeth. However, there was another person from the Banu Umayyah who shared the same name. He was Yazeed bin Mu'aawiyah and it seems as if he was the one referred to in the Hadeeth of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹

أبو ذر أن يردها عليه، فنلما ذكر أبو ذر له الحديث فردها، وقال يزيد لابي ذر: نشدتك بالله أهو أنا؟ قال: لا.

وكذا رواه البخاري في التاريخ وأبو يعلى عن محمد بن المنفي عن عبد الوهاب. ثم قال البخاري: والحديث معمول ولا نعرف أن أبي ذر قدم الشام زمان عمر بن الخطاب (البداية والنهاية /٢٢٤/٨)

أقول : قال بذلك الإمام البخاري رحمة الله بحسب علمه لكن رأى العلماء الآخرون مثل الإمام القرطبي والحافظ ابن الأثير والإمام النهي رحمة الله أن أبي ذر رضي الله عنه قدم الشام بعد وفاة أبي بكر رضي الله عنه وسكن هناك إلى زمان عثمان رضي الله عنه فعلى ذلك : الحديث ليس معمول.

قال الإمام القرطبي رحمة الله : كان إسلام أبي ذر قد يدعا بعد ثلاثة ويقال بعد أربعة وقد روى عنه أنه قال أنا رابع الإسلام ويقال خامسا ثم رجع إلى بلاد قومه بعدما أسلم فأقام بها حتى مضت بدر واحد والخدق ثم قدم على النبي صلى الله عليه وسلم المدينة فصحبه إلى أن مات وخرج بعد وفاته أبي بكر رضي الله عنه إلى الشام فلم يزل بها حتى ول عثمان رضي الله عنه ثم استقدمه عثمان لشكوى معاوية به وأسكنه الريذنة فمات بها (الإستيعاب / ٣٢١)

قال الحافظ ابن الأثير رحمة الله : ثم هاجر إلى الشام بعد وفاة أبي بكر رضي الله عنه فلم يزل بها حتى ول عثمان فاستقدمه لشكوى معاوية منه فأسكنه الريذنة حتى مات بها (أسد الغابة / ٣٤٤)

قال الإمام النهي رحمة الله : وقد شهد فتح بيت المقدس مع عمر (سير أعلام النبلاء / ٣٧٩ / ٣)

¹ Some scholars argue that it is possible that the Yazeed being referred to in the Hadeeth was Yazeed bin Abdil Malik as he was also among the rulers of the Banu Umayyah and his life was not in conformity to the

عن أبي سعيد الخدري قال : سمعت رسول الله صلى الله عليه و سلم و تلا هذه الآية (فخلف من بعدهم خلف) فقال صلى الله عليه و سلم : يكون خلف من بعد ستين سنة أضاعوا الصلاة و اتبعوا الشهوات فسوف يلقون غياثاً ثم يكون خلف يقرؤون القرآن لا يعدو تراقيهم و يقرأ القرآن ثلاثة مؤمن و منافق و فاجر قال بشير : فقلت للوليد ما هؤلاء الثلاثة ؟ فقال : المنافق كافر و الفاجر يتأكل

^١ به و المؤمن يؤمن به

Hazrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reciting the following verse of the Quraan Kareem:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَصَاغُوا الصَّلَاةَ وَأَثْبَمُوا الشَّهُوَاتِ فَسُوقُ يَلْقَوْنَ عَيْنًا

“But after them (i.e. the pious, righteous believers) came evil successors who destroyed their Salaah and followed their lusts and passions, soon then, will they face destruction”

Sunnah. However, the Ulama explain that the sins and wrongs of Yazeed bin Abdil Malik were no comparison to the sins and wrongs of Yazeed bin Mu'aawiyah, in regards to Karbala, Harrah, the war against Makkah Mukarramah and the killing of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi'een رَحْمَةُ اللَّهِ during his reign. Furthermore, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had mentioned that the khilaafat would continue smoothly until the sixtieth year wherein a person from the Banu Umayyah would disfigure Deen and the Sunnah. It was in this year that Yazeed bin Mu'aawiyah became the khaleefah and all the prophecies of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accurately fit his description.

^١ حاكم رقم ٣٤١٦ ، صحيح ابن حبان رقم ٧٥٥

Rasulullah ﷺ thereafter said:

Evil successors will follow after the sixtieth year after Hijrah who will destroy their Salaah and follow their lusts and soon face destruction. Thereafter will follow an evil people who will recite the Quraan without it passing their throats (their recitation will not rise and gain acceptance in Allah's court). Three types of people will recite the Quraan; a Mu'min, a munaafiq and a faajir.

From these abovementioned Ahaadeeth, we conclude that Yazeed bin Mu'aawiyah was the person who was referred to as his rule of three years and eight months, which commenced in the sixtieth year after the Hijrah, was, from the beginning to the end, filled with evil and oppression, bringing destruction and ruin to Deen and the Sunnah and killing the greatest personalities of the Ummah, the Sahaabah رضي الله عنهم and the Taabi'een رحمه الله.

Allaamah Zahabi رحمه الله has written the following in Siyar A'alaamin Nubalaat:

"Yazeed, the son of Hazrat Mu'aawiyah رضي الله عنه, was a Naasibi who was foul mouthed, cruel and barbaric. He would consume intoxicants and perpetrate numerous wrongs and evils. He commenced his rule with the murder of Hazrat Husain رضي الله عنه and terminated it with the incident of Harrah due to which many cursed him. He never enjoyed any form of barakah in his life and there were numerous people – such as the people of Madeenah

Munawwarah – who, after the martyrdom of Hazrat Husain رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ, rose against Yazeed.”¹

Hence when Rasulullah ﷺ clearly mentioned Yazeed to be the person who will change his Deen and Sunnah and his sinful life testifies to all the signs recorded in the Mubaarak Ahaadeeth, then one cannot present the Hadeeth of Constantinople which was in reference to the group of believers that conquered Constantinople to prove his innocence as the Hadeeth of Constantinople is general and these Ahaadeeth are specific. According to the general rule of the Muhadithin, the Hadeeth which is specific will take preference over the Hadeeth which is general in a situation of apparent contradiction.

The Hadeeth regarding Deen remaining Strong as long as Twelve Leaders of the Quraysh remain

عن عبد الملك قال : سمعت جابر بن سمرة قال : سمعت النبي صلى الله عليه وسلم يقول : يكون اثنا عشر أميرا فقال كلمة لم أسمعها فقال أبي: إنه قال :
كليم من قريش ^٢

Abdul Malik رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ narrates that he heard Hazrat Jaabir bin Samurah رَحْمَةُ اللّٰهِ عَلَيْهِ وَسَلَّمَ say: “I heard Rasulullah ﷺ mention, ‘There will be twelve leaders (in my Ummah).’ Rasulullah ﷺ thereafter

¹ سير أعلام النبلاء ٤/٣٧

² صحيح البخاري رقم ٧٢٢٢

mentioned something which I did not hear. My father then told me, ‘He said that they will all be from the Quraysh.’

Imaam Muslim رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ has also narrated the above Hadeeth of Hazrat Jaabir bin Samurah رَضِيَ اللَّهُ عَنْهُ. In the narration of Imaam Muslim رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ, however, the following addition is found:

وَفِي رَوَايَةِ مُسْلِمٍ مِّنَ الْزِيَادَةِ فَقَدْ رُوِيَ عَنْ جَابِرِ بْنِ سَمْرَةَ أَنَّهُ قَالَ : دَخَلْتُ مَعَ أَبِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ يَقُولُ : إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمْضِي فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً قَالَ : ثُمَّ تَكَلَّمُ بِكَلَامِ خَفِيِّ عَلَيِّ قَالَ : فَقُلْتُ لِأَبِيهِ مَا قَالَ قَالَ : كُلُّهُمْ مِّنْ قُرَيْشٍ^١

Hazrat Jaabir bin Samurah رَضِيَ اللَّهُ عَنْهُ narrates, “I entered into the presence of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with my father and heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mention, ‘Indeed this affair will not meet its end until twelve Khaleefahs come to pass among them.’ Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thereafter mentioned something which I did not hear. I therefore asked my father what Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said to which he replied, ‘Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that they will all be from the Quraysh.’”

Some scholars incorrectly try to prove the piety of Yazeed through the abovementioned Hadeeth. They say that Nabi ﷺ prophesized that Deen will remain strong as long as twelve leaders of the Quraysh remain. They say that among the twelve leaders is Yazeed bin Mu'aawiyah. Therefore, this Hadeeth is a prophecy of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which indicates to the piety of Yazeed.

^١صحيح مسلم رقم ١٨٢١

However, it should be understood that this Hadeeth does not, in any way, prove the piety of Yazeed. The commentators of Hadeeth have proffered various commentaries regarding the correct explanation of this Hadeeth. However, none of them have proven the piety of Yazeed through this Hadeeth. Hazrat Shaikh Moulana Muhammad Zakariyya رحمۃ اللہ علیہ has presented eleven explanations under the commentary of this Hadeeth in Laami'ud Daraari, the commentary of Bukhaari Shareef. Hence one cannot try to substantiate from this Hadeeth that it proves Yazeed being part of the twelve leaders to whom Rasulullah ﷺ was referring in this Hadeeth.

Further, The great Muhadith, Hazrat Moulana Rasheed Ahmad Gangohi رحمۃ اللہ علیہ, has mentioned the following under the commentary of this Hadeeth:

Many different explanations have been given for this Hadeeth. Some Muhaditheen have explained that the purpose of Rasulullah ﷺ was not to praise these twelve leaders. Rather, Rasulullah ﷺ meant that his blessed Ummah would remain for a long period, until twelve leaders will rule over them. This statement of Rasulullah ﷺ will not in any way necessitate that the khilaafat and rulership will come to an end after twelve leaders as it is known by the Muhaditheen that the number mentioned in the Hadeeth does not come to refute a longer period but merely came to prove khilaafah existing until this period.

Another explanation given for this Hadeeth is that the khilaafah which will be run in accordance with the spirit of the Sunnah will be found in twelve leaders. According to this explanation, it

is not necessary that all twelve leaders follow in consecutive succession as the leadership of Yazeed would otherwise break this sequence (as it is known that Yazeed did not rule according to the Sunnah).¹

Judging People Based on their Apparent Condition

After viewing the various reports and statements of the Muhadithoon regarding the evil of Yazeed, should one just ignore all these reports or deal with the personality according to the apparent information received? In this regard, Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned that people will be judged based on their apparent condition. If a person is seen drinking wine, stealing and committing various other sins, he will be judged accordingly.

This is substantiated by the following statement of Hazrat Umar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ which appears in Bukhaari Shareef:

عن حميد بن عبد الرحمن بن عوف أن عبد الله بن عتبة قال سمعت عمر بن الخطاب رضي الله عنه يقول إن أنساً كانوا يؤخذون بالوحي في عهد رسول الله صلى الله عليه وسلم وإن الوحي قد انقطع وإنما نأخذكم الآن بما ظهر لنا من

¹ الكوكب الدربي ١٤٦/٣

أعمالكم فمن أظهر لنا خيراً أمناه وقربناه وليس إلينا من سريرته شيء الله يحاسبه
في سريرته ومن أظهر لنا سوءاً لم نأمنه ولم نصدقه وإن قال إن سريرته حسنة^١

Hazrat Umar رضي الله عنه declared: “In the Mubaarak era of Nabi ﷺ, people would be judged according to the wahi (revelation) received by Rasulullah ﷺ from the side of Allah Ta’ala (i.e. the Sahaabah رضي الله عنهم would come to know on the basis of the wahi that was revealed as to whether a person was a sincere believer or a hypocrite). However, wahi has now terminated and ceased. Hence we will only deal with the people according to their apparent actions. Whoever displays good actions before us, we will grant him security and peace and we will make him among those who are close. We will have nothing to do with his personal life. That is between him and Allah. Allah sees his heart and will take him to task for that. Whoever displays evil deeds before us, we will neither grant him security nor peace and we will not believe what he says, even though he may say that his inner self is good.”

Hence, even in today’s times, we can only judge people based on their apparent condition. As for their inner condition, that we entrust to Allah Ta’ala.

^١ صحيح البخاري رقم ٢٦٤١

Chapter 7 - The View of the Ulama in Regard to Cursing Yazeed

The View of Hazrat Shaikh Moulana Muhammad Zakariyya رحمۃ اللہ علیہ and Hazrat Moulana Rasheed Ahmad Gangohi رحمۃ اللہ علیہ Regarding Cursing Yazeed

In reply to the question: “Is it permissible to curse Yazeed or not?” Hazrat Shaikh Moulana Muhammad Zakariyya رحمۃ اللہ علیہ mentioned the following: “My view is in conformity with the view of Hazrat Moulana Rasheed Ahmad Gangohi رحمۃ اللہ علیہ on this issue.”

The following is a reproduction of a part of Hazrat Moulana Rasheed Ahmad Gangohi’s رحمۃ اللہ علیہ reply to a lengthy question regarding Yazeed:

“To pose a lengthy question of this nature (whether it is permissible to curse Yazeed or not) is futile. It appears in a

Saheeh Hadeeth that when one person curses another, then if the accursed person is deserving of the curse, it will befall him. If not, it will return to the one who cursed him. Thus if it cannot be proven that a particular person passed away in a state of kufr, one should not curse such an individual as there is fear of the curse returning to the one who uttered it. The evil actions of Yazeed are undoubtedly worthy of curse. Those scholars who have come to know through reliable and established sources that Yazeed was pleased with his evil deeds, believed them to be halaal and passed away without making taubah are of the opinion that cursing Yazeed is permissible. This conforms to the ruling recorded in the books of Fiqh. On the other hand, those Ulama who have reservations in regard to cursing Yazeed state that he was, after all, a Mu'min, and since there is no proof to establish whether or not he regarded his evil deeds and actions to be halaal, it will not be permissible to curse him. Therefore, these Ulama do not permit cursing Yazeed due to the Hadeeth that prohibits the cursing of a Muslim. The stance of these Ulama, when viewed from this angle, also conforms to the ruling stated in the books of Fiqh.

The summary of the matter is that the permissibility of cursing Yazeed and its prohibition is based on historical reports and facts. As for us muqallideen, it is safer for us to exercise caution and remain silent, since if cursing Yazeed is supposedly permissible and one refrains from cursing him, then one will not be sinful for not cursing him. Cursing him is neither Fardh, nor Waajib, nor Sunnah, nor Mustahab. Cursing him is merely permissible. On the other hand, if supposing he does not deserve

to be cursed, then for one to be engaged in a sin (of cursing him) is not permissible. Hence the best thing is that one remains silent.

فقط والله اعلم (رشید احمد)

Hazrat Shaikh Moulana Muhammad Zakariyya رحمۃ اللہ علیہ thereafter said: "The view of this unworthy one conforms to the view of Hazrat Moulana Gangohi رحمۃ اللہ علیہ. As for the claim that all the reports regarding Yazeed's evil and vice are incorrect and unfounded, then this claim is difficult to substantiate. When the historical reports are so numerous that they reach close to the rank of tawaatur, then rejecting them will result in losing reliance in history entirely."¹

The View of the Majority Ulama with Regard to Cursing Yazeed

Moulana Saleemullah Khan (Daamat Barakaatuhu) writes:

The Ulama have three views with regard to cursing Yazeed.

1. It is permissible to curse Yazeed.
2. It is not permissible to curse Yazeed.
3. We will remain silent and refrain from cursing him (i.e. though he committed many wrongs and evils and we are not pleased with his wrongs, we will nevertheless remain silent and refrain from cursing him).

¹ معارف ۴:

Some Ulama such as Imaam Ahmad, Allaamah Ibnul Jowzi, Allaamah Taftaazaani, Qaadhi Abu Ya'laa Mosili, Ilkiyaa Harraasi, Qaadhi Thanaa-ullah Paani Patti and others رَحْمَةُ اللَّهِ are of the opinion that it is permissible to curse Yazeed.

Other Ulama, the likes of Imaam Ghazaali, Allaamah IbnuTaimiyyah, Haafiz Ibnu Hajar Haythami, Haafiz Ibnu Salaah and others رَحْمَةُ اللَّهِ are of the view that it is impermissible to curse Yazeed.

However, the majority of the Ulama have preferred the third view (i.e. they remained silent and refrained from cursing him despite being displeased with his wrongs). Among the mutaqaddimeen, Allaamah Mustafa bin Ebrahim Toonasi Hanafi, Imaam Qaasim bin Qutloobugha and Allaamah Zabidi رَحْمَةُ اللَّهِ are of this view. Among the Muta-akhireen, Moulana Abdul Hayy Lukhnowi, Hazrat Shaikh Moulana Muhammad Zakariyya, Qari Muhammad Tayyib, Moulana Ashraf Ali Thaanwi and other Ulama of Deoband رَحْمَةُ اللَّهِ hold this same view.¹

¹ كشف الباري - كتاب الجهاد جلد أول - ص ٦٩٠

Conclusion

1. From the abovementioned narrations and views of the Ulama of the different eras of Islam regarding Yazeed, it becomes quite clear that Yazeed was responsible for the evils and wrongs that are attributed to him.
2. If one does not accept the views of the majority of the Ulama and regards their views to be incorrect, it will be tantamount to claiming that all the Ulama, throughout the annals of Islam, were ignorant of the true facts regarding Yazeed (including the son of Yazeed and Umar bin Abdul Azeez رحمه الله who were from the Banu Umayyad Dynasty and were directly related to him).
3. When the historical reports are so numerous, that according to Shaikhul Hadeeth Hazrat Moulana Zakariyya Kandhelwi رحمه الله they reach close to the rank of tawaatur (i.e. it is proven through such an overwhelming number of reports and narrations that it is absolutely undeniable), then rejecting them will result in losing reliance in history entirely.

4. For one to dismiss these abundant narrations on the pretext that they have been transmitted through Shias is illogical. If one tries to prove Yazeed's innocence and piety, then he will also have to rely upon historical narrations and reports to prove his stance, and the historical reports in his favour are very few compared to the reports which are against him. Hence, one should rather give preference to the historical reports and narrations which are against Yazeed as they are numerous and abundant compared to the few historical reports that prove the opposite.
5. Even if it is assumed that Yazeed did not command the killing of Hazrat Husain رضي الله عنه, the Ahle Bayt, the Sahaabah رضي الله عنهم and those who were with him, however he neither took any action against the murderers nor did he dismiss them from their positions. Hence, he did not show the love for the Ahle Bayt that was expected of an ordinary Muslim. When this was his conduct, his being completely innocent in this affair is greatly questionable.
6. Apart from the assassination of Hazrat Husain رضي الله عنه and his companions, the many other wrongs and evils that are attributed to Yazeed reported by the Sahaabah رضي الله عنهم and Taabi'een رضي الله عنهم cannot be ignored, such as his drinking, listening to music amidst dancing women, forgoing Salaah, waging war against the people of Madeenah Munawwarah and Makkah Mukarramah, etc.

- It should be remembered that Yazeed was not a Sahaabi, but the son of Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ، the Sahaabi of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Even though we have the greatest amount of love for Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ, his love should not cause us to surpass the limits of Deen in condoning the wrongs and evils that his son carried out against the Ahle Bayt, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ، the Taabi'een صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ummah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In doing so, we will not be showing our allegiance to Allah Ta'alaa and His Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hazrat Shaikh Moulana Muhammad Zakariyya's Request

Hazrat Shaikh رَحْمَةُ اللَّهِ عَلَيْهِ مُرْسَلٌ mentions: "In this crucial time, Muslims should engage themselves in more important Deeni activities. This discussion relating to Yazeed is a non-beneficial discussion which does not pertain to any of the important actions of Deen. We will also not be held responsible for it on the Day of Qiyaamah. Furthermore, the general public do not possess the ability to understand the intricacies of these incidents. People will be inclined to take sides and will not be able to maintain a balance. In my opinion, it is incorrect to spread confusion among the masses by engaging them in these discussions. The famous reply of Umar bin Abdul Azeez رَحْمَةُ اللَّهِ عَلَيْهِ مُرْسَلٌ, when asked regarding the differences that occurred among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, is worthy of being inscribed in gold and practised upon. He said:

عن الشَّافِعِيِّ، قَالَ: قيل لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ: مَا تَقُولُ فِي أَهْلِ صِفَيْنَ. قَالَ:
تِلْكَ دَمًا إِذَا طَهَرَ اللَّهُ يَدِيَّ مِنْهَا، فَلَا أُحِبُّ أَنْ أَخْضِبَ لِسَانِي فِيهَا^١

That was blood from which Allah had kept my hands clean, so I do not wish to soil my tongue with it.

I have dealt with this topic in detail in my book “Al-I’tidaal”. If you wish, you may study it. Therefore, the actions of Yazeed will enter under the purview of the verse of the Quraan:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Each soul will be rewarded for what it had earned and will be punished for what it had committed.

How much longer will you, O living ones, cry over the dead? You should be more concerned regarding your own condition and actions. Presently, a large percentage of the Ummah are totally neglectful of their Deeni responsibilities and are moving towards irreligiousness. Even worse than this, we see that the Imaan of a great percentage of the Ummah is so weak that there is actually fear of them leaving the fold of Islam. We should exhaust our resources and efforts in trying to bring them close to Deen and make them conscious of their obligations. In this effort, there is neither any fear of creating confusion among the masses nor is there any fear of accountability in the Hereafter. (Extract from article by Hazrat Shaikh Moulana Muhammad Zakariyya رحمه الله ²)

¹ حلية الأولياء رقم ١٢١

² معارف شیخ ص ٦٧

The Importance of Remaining within the Parameters set by the Pious Predecessors

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَبَرَكَاتُهُ مُسْتَحْدِثٌ mentions:

I hold the same view regarding my seniors which Hazrat Umar bin Abdul Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَبَرَكَاتُهُ expressed regarding his seniors (i.e. the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) when he said:

فَإِنَّمَا عَلَى عِلْمٍ وَقَوْلٍ وَبَصَرٍ نَافِذٍ كَفُوا وَلَمْ يَعْلَمْ كُشْفَ الْأُمُورِ كَانُوا أَقْوَى
وَبِفَضْلِ مَا كَانُوا فِيهِ أَوْلَى ... فَمَا دَوْخُمْ مِنْ مَقْصُرٍ وَمَا فَوْقُهُمْ مِنْ مَحْسُرٍ وَقَدْ
قَصَرَ قَوْمٌ دَوْخُمْ فَجَحَفُوا وَطَمَحُوا عَنْهُمْ أَقْوَامٌ فَغَلَوْا وَإِنَّمَا بَيْنَ ذَلِكَ لَعَلَى هَدِيٍّ
مُسْتَقِيمٍ^١

Indeed they possessed sound knowledge through which they could remain firm on Sharee'ah and on account of their deep insight; they were able to abstain from innovations. They were definitely more capable of understanding complex, intricate masaa'il and on account of their superiority (in knowledge and profound understanding), they were definitely more worthy of being followed. To fail to meet the standard which they set is to fall short and to attempt to surpass their standard is to tire oneself in a futile effort. Some people fell short in meeting the standard of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and thus failed to tread the path of moderation, while others attempted to surpass the standard of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and thus surpassed the limits of Deen. Our Seniors

^١ سنن أبي داود رقم ٤٦١٤

(Sahaabah رضي الله عنهم) were between the two extremes, treading the straight path of complete guidance (and moderation).

Actually, the problem in this corrupt era is that people feel that a person will not be regarded as a true scholar if he remains within the parameters set by the pious predecessors and does not innovate something which contradicts their way. In order for him to be regarded as a scholar, he will need to oppose the way of the pious predecessors and produce something which is completely different.

Hazrat Mu'aaz رضي الله عنه had foretold the coming of such crucial times wherein innovations and fitnahs would creep into Deen when he said:

إِنَّ مِنْ وَرَائِكُمْ فَتَنًا يَكْثُرُ فِيهَا الْمَالُ وَيَفْتَحُ فِيهَا الْقُرْآنُ حَتَّىٰ يَأْخُذَهُ الْمُؤْمِنُونَ وَالْمُنَافِقُ
وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالكَبِيرُ وَالْعَبْدُ وَالْحُرُّ فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ مَا لِلنَّاسِ لَا
يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعٍ حَتَّىٰ أَبْتُدُعَ لَهُمْ غَيْرِهِ إِلَيْكُمْ وَمَا أَبْتُدُعُ إِلَّا
مَا ابْتُدَعُ ضَلَالَةً^١

Fitnahs in Deen will come after you (in the coming eras). In these fitnahs, wealth will be in great abundance and the Quraan will be opened (and each person will refer directly to the Quraan and interpret it in his own way) until even a believer and a hypocrite, a man and a woman, a child and an adult, a slave and a free person will all take the Quraan (and attempt to explain its meaning according to his own logic and reasoning). It is close that a person at that time will say (to himself),

^١ سنن أبي داود رقم ٤٦١٣

“What is the matter with people? Why do they not follow me, whereas I have studied the Quraan? They will not follow me until I do not contrive and innovate something different for them (through which they will become impressed by my knowledge and begin to follow me).” Beware their innovations, for what they have innovated is misguidance.

This is the reason why I am committed to following my Seniors footprint for footprint. If there is any word in my writings which contradicts the view of my seniors then regard what I wrote to be incorrect and do not pay any attention to it.¹

Imaam Ghazaali رَحْمَةُ اللَّهِ Discourages Publicly Discussing Mushaajaraat

Imaam Ghazaali رَحْمَةُ اللَّهِ has mentioned the following:

“It is not permissible for orators and other such people to mention the incident of Hazrat Husain’s رَحْمَةُ اللَّهِ عَنْهُ martyrdom and other incidents where Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ had misunderstandings and differed with one another. Publicly discussing such occurrences leads to people harboring enmity for the Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ and criticizing them whereas they are the leaders of Deen. The numerous Imaams acquired Deen through the narrations of the Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ and we acquire Deen through the understanding of the Imaams. The person who criticizes the Sahaabah رَحْمَةُ اللَّهِ عَنْهُمْ is, in reality, criticizing himself and his own Deen.”²

¹ معارف شیعیان

² الصوایق الخرفیة ص ۳۱۲

We make dua that Allah Ta'ala unite the entire Ummah of Rasulullah ﷺ and bless them with the Taufeeq of remaining on the path of the Sunnah. Aameen.